WORLD CALL

March
1946

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World Call

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Circulation Corner

1945 Index

A complete index for the WORLD CALL issues of 1945 is available. Such an index is very helpful in finding material for missionary talks or sermons. It is free for the asking. Write World Call, 222 South Downey Avenue, Indianapolis 7, Indiana.

Bound Volumes and Binders

Orders are now being received for bound volumes of the 1945 WORLD CALL magazines. The price of these volumes is $3.25. It is a very convenient thing to have the magazines in book form. For reference work it is helpful to have such a volume in the church or city library. Each bound volume contains an index. We also have binders at $2.00 each. One can put his own magazines in the binders.

World Call Week

If your church happened to miss World Call Week, January 20-27, don't think it is too late to have it yet. We have skits, radio talks, and plays to offer you. It is a real chance to give the church an entertaining but constructive program.

As the chaplains are being discharged from the Army and Navy, words of appreciation are coming to our office for the service of WORLD CALL during the period of the war. "I have appreciated reading the WORLD CALL during the months I was engaged in the Naval Chaplaincy," writes D. Irvin Sheets. . . . "I wish to thank your company for the kindnesses extended the men of the service through the free distribution of your magazine which you made possible," are the words received from Frank Runyan. . . . From H. Herschall Harmon comes the following, "Every issue of the WORLD CALL was read a number of times. The Negro troops enjoyed it a great deal, especially numbers that referred to any of their race. One of my Lutheran men about decided to become a missionary after studying the missionary lessons."

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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Church Extension Extends

YES, Church Extension is extending its field of service to the brotherhood!

During the past sixty-one years Church Extension loans have enabled more than 3,300 of our churches to acquire sanctuaries, educational buildings and parsonages valued at about $40,000,000.

But, now, Church Extension is initiating a new policy: The policy of making grants to mission churches located in strategic areas.

This is the way it works:

1. The money for making such grants will come from the *interest* earnings on the FOURTH MILLION of Church Extension net assets. This FOURTH MILLION will be loaned to churches in the regular manner and the interest earnings thereon will be disbursed through grants. The capital funds of this FOURTH MILLION will not be given away but will be held intact and will continue always to earn money for grant purposes.

2. The FOURTH MILLION will come from individual gifts, church offerings, bequests, and earnings on present Church Extension Funds. As of December 31, 1945, the Board of Church Extension had net assets of $3,133,372.62. Thus, over $133,000 is already a part of the FOURTH MILLION.

3. Grants will be made only after thorough investigation has shown that a particular church must have a grant as well as a loan in order to get started.

4. No interest will be charged on money granted. No church will be compelled to repay money thus received, but will be expected to repay its grant when financially able, in order that other mission churches needing grants can be assisted.

Surveys show 200 new communities in which new churches should be organized now. Many of these churches will need grants as well as loans. The FOURTH MILLION will enable Church Extension to meet this challenge.

Board of Church Extension
222 S. Downey Avenue
Missions Building
Indianapolis 7, Indiana

Global Highlights

News of the World Through the Eyes of the Church

New Policy for Church Extension

The Board of Church Extension, at its annual meeting in Indianapolis, Jan. 23, authorized a new grant policy to aid churches in strategic areas. The Board also approved a uniform 4 per cent interest rate, as of Jan. 1, 1946, on all its loans where there have been no concessions in contractual agreements.

Oreon E. Scott, St. Louis, Mo., layman, was re-elected president of the trustees, for the 18th consecutive year. All other trustees, officers, and staff members were re-elected.

Net assets of the Board, at the end of 1945, totaled $3,133,372.60, a net increase for the year of $129,417.54, Treasurer William T. Pearcy reported. Earnings in 1945 on gross assets amounted to $139,102.60.

John H. Booth, executive secretary, predicted that Disciples may expect the "greatest building boom in their history" when labor conditions and the lifting of restrictions on building materials permit.

During the next five years the Board of Church Extension will seek an additional $1,000,000 for its loan funds. Interest only, from these funds, will be used for long-time grants to help newly established churches erect buildings in strategic areas.

Chaplain Rededicates German Synagogue

The little Jewish synagogue in the picturesque Bavarian town of Bad Neustadt, has been restored and returned to its rightful place in the community. The rededication ceremony, in November, 1945, climaxed five weeks of restoration work planned and carried out by Jewish personnel of the 9th Air Defense Command Headquarters. Local German artisans and Military Government officers assisted in restoring the building, used by the Nazis as an ammunition dump and later by displaced persons as a shelter.

Lt. Col. Floyd S. Smith, the Command's Protestant Chaplain, a Disciple of Stafford, Kan., said at the rededication service that the "power to conquer has not always the power to destroy." Chaplain Smith conceived the idea of restoring and returning this synagogue to the community. (Detailed report on page 26.)

Lt. Col. Floyd S. Smith from Stafford, Kan., the IX Air Defense Command's Staff Chaplain, speaks at the rededication service of a German synagogue.

There was a large crowd of civilians packed around the door before and during the ceremony. On their faces was written bewilderment that so many Americans of all ranks and religious beliefs should be present for such a service.

Council Endorses Social Legislation

The Federal Council of the Churches of Christ in America has recently endorsed the following social legislation:

Extension of old-age and survivor's insurance system to agricultural workers, domestic servants, employees of non-profit organizations and the self-employed;

A sound plan of public health and disability insurance;

Inclusion of churches in a federal social security plan offering protection to lay employees;

Increase of minimum wage rates from 40c per hour to 65c per hour and 75c after two years; and

Permanent procedures for securing objectives which have been sought by the Fair Employment Practices Committee.

Rural Ministers' Library Available

The School of Religion at Vanderbilt University, Nashville, Tenn., has established a circulating library for rural ministers of all denominations in the South. The expanded service is available through a gift of $50,000 from John Louis Kesler, professor-emeritus of religious education, and an equal sum provided by the University.

The circulating library was started in 1936 with grants by the Carnegie Corporation. More than 5,000 books have been purchased and 4,000 rural ministers in 9 states borrowed an average of 2 books each during 1936-1945. A total of 90,000 book-loans were made.

Less than 20 per cent of the rural population of the South has access to library resources, according to A. F. Kuhlman, director of the Joint Library of Vanderbilt.

Our Cover

This month's cover photograph shows a smiling Chinese mother and her cheerful baby who was delivered by a Y. W. C. A. nurse at Wusu, a rural center in China. The picture, used by permission of the National Board of the Y. W. C. A., portrays the foreign missions emphasis of this March number.

Not only in China, but in most other lands around the world, the need for the Christian gospel is unparalleled. The weight of the church in America, reaching into needy fields through the strong arm of its missionaries and backed up by adequate resources, can bring smiles reflecting happiness to the faces of hundreds of thousands of persons all over our one world. So the cover picture symbolizes China's hope and humanity's responsibility.

College for Teachers, and College.

church leaders in the ay obtain services of the ng library by applying to lerbilt School of Religion, e, Tenn. Books will be tpaid. The borrower pays return postage. Announce- nd bibliographies will be om time to time.

Promotion s Increase

l Promotion's undesignated increased $54,412.77 for the hs ending Dec. 31, 1945, Hawley, director, has an- Total receipts received ibution to the participating during the six-month pe- ly 1 to Dec. 31, 1945, l to $687,571.35.

e same period, designated the cooperating causes— which are over and above ntage distribution—totaled 19, a gain of $54,999.40 same six months of the year.

x Bible Undamaged

merican Bible Society has a report that its Bible t Bangkok, Siam, suffered damage during the bomb- hat city. The report came e of the native workers who rge when the Society's sec- as interned by the Japa- he interior of the Bible said to be undamaged.

work was started in Siam and the Society's agency established in 1890. Another secretary will soon be sent to Bangkok to supervise the Society's work.

Church Membership Shows 32.8% Gain

There was an increase of 32.8 per cent in inclusive church membership in the United States during the 18 years, 1926-1944, according to statistics compiled by the Federal Council of the Churches of Christ in America.

The 1926 religious census of the nation reported 54,576,346 members, while figures for 1943-44 show a total of 72,492,669.

In the 18-year period, Disciples of Christ gained 21.4 per cent in membership.

New President at Hartford Seminary

Russell Henry Stafford was installed as president of the Hartford Seminary Foundation, Hartford, Conn., on Jan. 26. The College of Missions of Disciples of Christ is affiliated with the Kennedy School of Missions of the Foundation.

Dr. Stafford had been pastor of Old South Church, Boston, for the last 18 years. He is president of the American Board of Commissioners for Foreign Missions of the Congregational-Christian Church.

Delegates to British Conference Are Named

Mr. and Mrs. John P. Sala, West Point, Va., have been chosen as fraternal delegates from the International Convention of Disciples of Christ to the Centennial Annual Conference of Churches of Christ in Great Britain and Ireland to be held next summer. The announcement was made by M. E. Sadler, president of the International Convention.

Mr. and Mrs. John P. Sala

In 1937, Mr. Sala was a delegate of the Disciples to the World Conference on Life and Work at Oxford, England. Mrs. Sala is a former secretary of missionary education for The United Christian Missionary Society.

The Salas expect to leave for England in May, where they will conduct preaching missions until the conference.

Seminary Offers 10 Scholarships

Ten scholarships, valued at $700 per year, are offered by the Disciples Divinity House of The University of Chicago to men desiring to start work toward the graduate B.D. degree. The awards will be made to young, unmarried men who have completed more than half of a four-year college course, or to recent graduates.

In order that veterans and veteran-chaplains, desiring to complete interrupted ministerial training, may gain academic recognition of development which may have come during the war, the Disciples Divinity House is using a new series of tests as a basis for admission.

Description of facilities offered veterans by D.D.H. for study under the Federated Theological Faculty at Chicago, and application forms for scholarships, may be obtained by writing to W. B. Blakemore, 1156 East 57th St., Chicago 37, Ill. Scholarships for the academic year 1946-47 will be awarded in the late spring.

cently Constructed Puerto Rican Church

e new Sabana Seca, Puerto Rico, Church, where members matched dollar in funds received from U. S. A., and in addition did much of the labor y to erect the attractive structure. At extreme right is seen the parsonage.

Roy G. Ross With Council Ten Years

Roy G. Ross, general secretary of the International Council of Religious Education, Chicago, for the last 10 years, was honored at a recognition dinner on Feb. 15 at the Deshler-Wallick Hotel, Columbus, Ohio, during the annual meetings of the Council.

James L. Kraft, treasurer of the Council, was toastmaster. Speakers announced were: Arlo Ayres Brown, chairman of the Council; Paul Calvin Payne; Edward D. Grant; Minor C. Miller, and Harry C. Munro, director of educational evangelism for the Council.

Dr. Ross left the executive secretaryship of the department of religious education of The United Christian Missionary Society in 1936 to take the International Council post.

91 Churches Now In World Council

The World Council of Churches of Christ, in process of formation since 1937, now has 91 religious bodies enrolled and participating in its work.

The Waldensian Church in Italy and the new Evangelical Church of Germany, which combines all anti-Nazi elements of the former Lutheran, Reformed, and United Churches of Germany, have recently joined the World Council.

The Provisional Committee of the World Council was to meet in Geneva on Feb. 21-23 for its first full meeting since 1940.

Course Offered Church Ushers

The University of Omaha, Omaha, Neb., offers an extension training course for church ushers. Representatives of churches in 24 states and several foreign countries are enrolled. City-wide usher associations are being formed as a result of a growing fellowship among churchmen with kindred interests, E. M. Hosman, director of the School for Church Ushers at the University, states. Information on the course may be obtained by writing to Dr. Hosman.

President Henry G. Harmon of Drake University, Des Moines, recently addressed members of the Omaha Church Ushers' Association, which has 250 members from nearly 50 churches, at its first banquet.

New Home of World Council of Churches

To meet the needs of its expanding life, particularly for the activities of the Reconstruction Department, the World Council of Churches has purchased property, shown here, in Geneva. The new headquarters consists of two buildings. The larger one contains offices for the general secretariat, the prisoners of war and Bible work, study department, and press service. There is an assembly room, library, and storage space for Bibles and religious literature. The smaller building houses the Department of Reconstruction and Inter-Church Aid and provides offices for the several "ambassadors" loaned to the staff by several of our church groups.

Federal Council Adds to Staff

Cameron Hall, of Philadelphia, has been chosen as associate executive secretary of the Department of Christian Social Relations of the Federal Council of the Churches of Christ in America and co-secretary with James Myers of the Industrial Relations Division of the Council.

James Oscar Lee, of Hartford, Conn., became field secretary of the Race Relations Department of the Federal Council on Jan. 1. He had been assistant secretary of the Connecticut Council of Churches.

Mr. Hall is serving the Council on a part-time basis from Feb. 1 to April 1, when he will begin a full-time service.

American Chapel Built in Germany

The first American-type chapel to be built in Germany for the use of American troops was recently dedicated. The chapel is located on Lechfeld Airfield in southern Germany. The building was set aside for use by men of the armed forces of all faiths. Materials for construction of the chapel were salvaged from ruins in the near-by area. The dedicatory service was in charge of Chaplain Winfred L. Kingen of the 862nd Engineer Aviation Battalion, formerly pastor of Central Christian Church, Kelso, Wash.

Things to Come

March

Mar. 3. Foreign Missions Day.
Mar. 5, 6. The United Christian Missionary Society, meeting of trustees, Indianapolis.
Mar. 5-7. Federal Council of the Churches of Christ in America, special meeting, Columbus, Ohio.
Mar. 6. Ash Wednesday, beginning of Lent.
Mar. 8. World Day of Prayer.
Mar. 14. Board of Church Extension, meeting of trustees, Indianapolis.
Mar. 18, 19. Board of Higher Education, annual meeting, Indianapolis.
Mar. 18-21. Commission on Budgets and Promotional Relationships of International Convention, annual meeting, Indianapolis.
Mar. 19. Unified Promotion, annual meeting of members, Indianapolis.
Mar. 19. Unified Promotion, meeting of directors, Indianapolis.
Mar. 20, 21. Unified Promotion, annual meeting of Board of Review, Indianapolis.
Mar. 22-26. Departments of Missionary Organizations-Education, national field staff meeting, Indianapolis.
Mar. 27-29. Foreign Missions Conference of North America, annual meeting, Buck Hill Falls, Pa.
Mar. 29-31. Kappa Beta Convention, Manhattan, Kan.

April

Apr. 21. Easter.
Apr. 22-25. Associated Church Press, annual meeting, Washington, D. C.
Apr. 23-25. Lyman Beecher Lectures, Yale Divinity School, New Haven, Conn.
Apr. 27-29. United Stewardship Council, Columbus, Ohio.

WORLD CALL

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E XXVIII MARCH, 1946 NUMBER 3

Opportunity in Japan

)M various sources come reports which seem point to a new opportunity for Christian ssions in Japan. Among those who believe is true is General Douglas MacArthur. Others the delegation from American church groups ade the first fraternal visit to Japan after that collapse in war. Similar reports come from ther discerning firsthand observers—among any soldiers.

vealing news story, carried recently in the ess, told of the gift to Lafayette College of a hip fund carrying unusual stipulations. A cholarship is to be awarded to a student from f one applies and qualifies. In any year in o Japanese student qualifies, the award is to ted to a Chinese, a Korean or a Filipino stu- the order named. In the event the scholar- claimed by no student from any of these it is to go to some American student prepar- missionary service in Japan. The couple who ied the scholarship did it in memory of their American soldier who died in Japan. In ex- n, the parents stated that sentiments expressed ast letters received from their son led them to hat this was the kind of thing he would wish.

lelegation from American churches and mis- lies brought back important word from Japan. their statements were discouraging, but there ch to hearten. The extent of the physical de- n is almost inconceivable; and of course, the shared in it all. Much property built up by rches has been destroyed. This includes, of buildings erected through the years with the ontributions from American churches. There been a serious loss in Christian leadership. rs and members alike are reported to be scat- They share, too, in the widespread impoverish- the country as it results both from the bomb- d from the general collapse of the nation's c life. On the credit side is the fact that mportant spiritual values have been main- Predictions during the war by people like ador Grew as to the constancy of the main body of Christian believers even under the stress of a totalitarian war have been validated by subsequent events. The Christian church has been a very small minority in Japan, but it has been a very vital minority. It has been noted, too, that to a considerable degree the leadership of the church in Japan has come through without surrender to the pressures of the military. Any appraisal of the assets of the church in Japan must include that rare combination of Christian mystic and practical humanitarian, Toyohiko Kagawa. The basic integrity which MacArthur found in this man was so well known to his Christian associates in America and elsewhere that they were never shaken from their confidence in him by any of the derogatory statements about him or the partial and isolated quotations from him which were put in circulation during the war years. That the quality of Kagawa's leadership is undiminished is apparent from utterances such as that made on December 23 in a sermon in the Imperial University auditorium before a congregation of 3,000 people. From this we quote:

> Japan has been defeated. Our main cities are like deserts. We must overcome the tendency to hate the faults and weaknesses of others and willingly volunteer to wipe up the mess in the world. If each of you has not made up your mind to bear the cross of the tragic failure of our nation, the cross of all other people, and courageously proceed for a peaceful new Japan, there is no hope of our rising up again as a member of a world community of nations.

Yes, there is Christian opportunity in Japan. It arises out of the disillusionment of many people, out of the defeat and discrediting of the militarists and imperialists. It is enhanced by the quality of leadership which has survived. It can be shared on our part by an outpouring of Christian fellowship and cooperation. Perhaps the biggest question mark with respect to the participation of the older churches of America and Europe in the Christian program in Japan has to do with the spirit of their approach. And particularly with their ability to rise above denominational differences to high levels of united Christian action. This is asking a great deal of churches and church boards accustomed to going their little separate ways. Yet any lesser response is unlikely to prove adequate to the hour of opportunity.

New Occasions, New Opportunities

*Editorial Notes on the Christian Churches of Europe**

ONE of the most significant postwar developments of the Protestant church in France has been the launching of a vital, readable weekly magazine called *Reforme*. When it is recalled that there are only one million Protestants among the 40,000,000 people of France, it is amazing to learn that this magazine in a period of about six months was able to build up a weekly circulation of more than 18,000. Still more remarkable is the fact that the weekly sales on the newsstands account for 12,500, or more than a third, of this circulation.

Reforme is edited by Albert Finet, its *Directeur*, and a group of able associates, none of whom were professional journalists. It is a cooperative venture, run by the staff, including the stenographers on the force. The World Council of Churches helped start *Reforme* with a loan of $750 and a promise of an additional amount of $2,500. On the basis of this, further credit was arranged. Printing *Reforme* with a circulation of 18,000 results in a deficit of $50 a week; but its editor says that when subscriptions are doubled, it can be operated without deficit. In the meantime, Christian friends in other countries have an opportunity to aid the cause of Christianity in France by giving support to this remarkable enterprise.

Reforme is largely a paper of interpretation. It has the services of good writers and consultants. Some of the leading intellectuals of France in the fields of art, science, philosophy and politics write for *Reforme*. While it is a Protestant paper, and has added greatly to the prestige of the Protestant cause in France, it is not anti-Catholic. It does frequently point out differences between Protestantism and Roman Catholicism, but its attitude is always objective. It is concerned with the important social and political questions which confront the people of France today, but its approach to these questions is always from the Christian point of view. In the opinion of many competent observers there has been no single development in recent years which has had a more profound influence for good upon the religious life of France than the development of this remarkable and ably edited Christian weekly.

* * *

Another of the most arresting developments in the Christian world today is to be found in the new Laymen's Institute which is just getting under way in Holland. A moving spirit back of this enterprise is Dr. Hendrik Kraemer, professor of the history of religions at Leyden University. It will be recalled that Professor Kraemer wrote the book which was published just before the Madras Conference of 1938 and which served largely as a basis for discussion in the section of the Conference dealing with the question of "The Faith by Which the Church Lives." Dr. Kraemer, one of the few world-famous theological professors who is also a layman, feels that the church is behind the times in its methods of work and is ill equipped to meet present needs. He and his associates conceive of the Laymen's Institute as an agency which will enable the church to meet these needs.

Already the Dutch churches have secured a large estate on which the work of the Laymen's Institute will be developed. Four hundred students applied for entrance at the opening sessions recently. Because of lack of room, only seventy of these could be accepted. Such students will prepare for evangelistic, social, educational and youth work. They will not take the extended theological training offered regular ministerial students. Yet they will prepare for full-time Christian service. After pursuing their studies for a year at the Institute, they will be assigned to work among the churches under the direction of the faculty and then return for further study.

In addition to the training of full-time lay workers it is expected that the Laymen's Institute will play a large part in the life of the church by bringing together for somewhat shorter periods older laymen in order to strengthen their spiritual life and further equip them for service in the church. Certain professional or other groups of men and women will also be brought together for study as to the implications of Christianity for their lives and their particular callings. Evangelism will have a large role in the life of the churches of Holland in the future, and it will be an evangelism which seeks to bring under Christian influence every aspect of man's life.

Without doubt the Dutch churches are speaking out much more on social questions than in the past. This has not always been characteristic of the church in Holland. Some people, especially the younger people, like the emphasis, while others do not. But, according to leaders such as Professor Kraemer, it is coming to be accepted. It all began, curiously enough, back in 1940 as people began to ask as to what was the Christian thing to do in relation to the war. It was then that a few leaders began to try to educate the people of the church in these areas of life—people who had in the main been somewhat pietistic and impractical in their religious expression.

A chief task of the church, say some of the most alert of the Dutch leaders, is to educate the people with respect to the nature of the church. And the aim of the Laymen's Institute will be "to put the church in the middle of life." In the field of evangelism, social sympathy and practical expression of religion, great things seem to lie ahead of the Christian churches in Holland.

*Dr. George Walker Buckner, Jr., editor of WORLD CALL, has recently returned from a period of service in Europe as Special Representative of the American Committee of the World Council of Churches.

The Experience of Liberation

A Voice from Nanking

By M. SEARLE BATES

Dr. Bates, left, has recently returned to China where he is a missionary under The United Christian Missionary Society. His latest book, "Religious Liberty: An Inquiry," was published recently by the International Missionary Council.

E month of August, 1945, brought startling
. Although the Japanese in China had shown
ny marks of weakness and discouragement,
s no evidence that the end of the long night
e at hand. There came immediate understand-
atefully declared through these succeeding
that the ending of the Pacific war was almost
an American achievement. This glad thank-
was variably tinged with humility, shame, or
at China had been able to do relatively little
military task far beyond her own strength.

million armed Japanese, and their economic
, a million Japanese civilians, remained in
t centers and along the main rivers and rail-
They shabbily rushed through final acts of
, often selling to Koreans or Formosans in the
at they could thus hold wealth which they
se in real estate or goods. Documents were
wholesale.

the Japanese generals and puppet administra-
ne to terms with Chinese National officers ar-
y air, and were made responsible, under Chi-
lers, for their own subordinates and also for
ning protective and utility services until re-
y the returning military and civil administra-
Certain puppets disappeared, voluntarily or
se, but more endeavored to make themselves
to the incoming officials. Certain Japanese
to maintain in China organized units; but al-
in daily practice obeyed and served their new
, giving up weapons when so ordered, and do-
kind of work required.

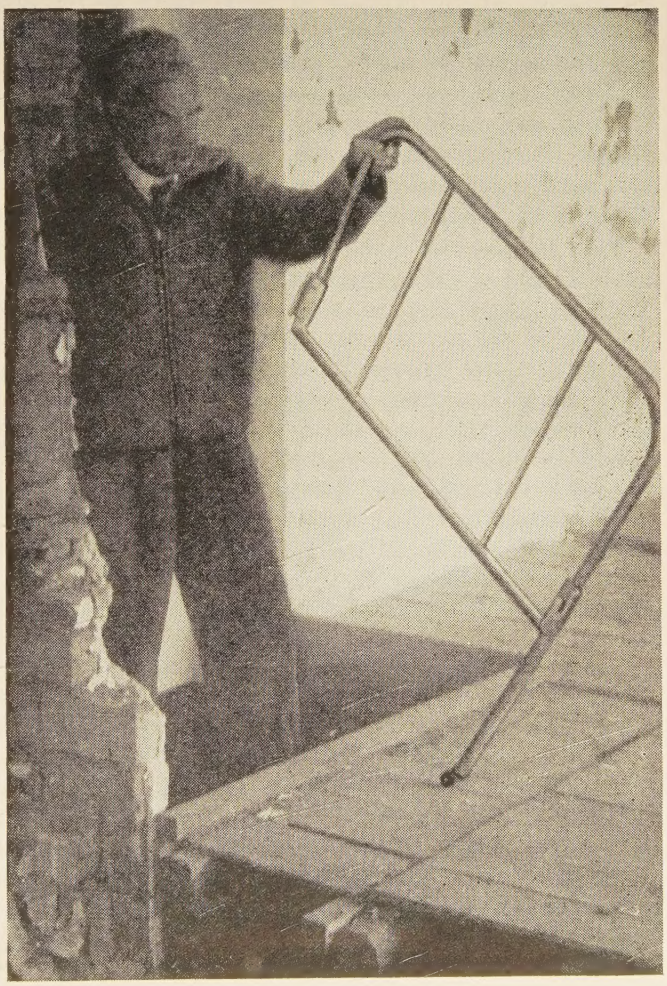
transition took weeks for the critical phases,
iformed Japanese military still conduct certain
l services for the Chinese, while occupying
buildings and walking freely on the streets of
ital. A few stones thrown at Japanese soldiers
strict Chinese orders for the safety of the
se, and I have heard of no incident since Sep-

One of the 12,000 Japanese civilians in
g appreciatively reports that he and his friends
know of a single case of unkind treatment of
their people. (A few cases of rowdyism have been observed in Northern China.)

Since the utter lack of surface transportation and the manifold military and governmental demands, American and Chinese, upon a few flights of planes resulted in a tedious, bit-by-bit, place-by-place movement of needed personnel into the vast sweep of the occupied areas, there was a good deal of local disorganization, especially in smaller towns. Communists boasted of their arrangements to take over even Shanghai and Nanking, and reported partial successes in such moves. A few harmless scuffles in one day were the full facts behind this airy propaganda maintained for weeks.

More important was the stupid failure of the Chinese National Army and Government to send in disciplined, honest men, instructed and competent to reunite the long-severed portions of the nation. Wel-

O. J. Goulter, released from internment in Shanghai last fall, in the former consultation room at Hofei Hospital where he inspects all that remains of the stock of beds and cots.



The Hofei Youth Fellowship, shown above, was the first to reorganize for an all-round program after eight years of war.

comed with pathetic enthusiasm by their kinsfolk who had known eight years of Japanese military savagery and Imperial exploitation, many of the first military units and civilian officials proceeded to rob and to extort. They condemned as "enemy property" and acquired—often individually—anything the Japanese or puppets had held, and much ordinary commercial property, without regard for the true owners.

Above all, in a thousand ways they proclaimed that they, the masters, had come to establish retribution and righteousness in a traitorous society. Good proclamations by the Generalissimo, as often before, bore no relation to the practice of government as felt by plain folk. In later months, better control over troops and the arrival of higher grade officials have slowly bettered conditions. But warm hearts were coldly spurned and cruelly disappointed. Irreparable material and social harm was done, and the only warmth that could have battled economic depression was murdered by dull arrogance and greed.

The Japanese economic regime was itself dying, after it sucked all healthy life from occupied China. Without transport, without fuel, without either raw materials or manufactured articles, the eastern provinces were delivered—to what? Against small advances to meet these shortages must be set continuing Chinese, American, and Japanese military requirements for reoccupation and for repatriation, and the burden of Communist damage plus the inevitable counter-measures. The puppet currency, already unmanageable, was devaluated at two hundred "dollars" to one of national currency, with severe injury to millions of innocent persons. Measured in national currency, prices were multiplied by four from August to November, a cruel hardship upon many. This now meant a level 1,700 times the prewar averages, not very different from West China figures, but with income and employment far below West China levels.

Shortages pressing acutely upon daily living are those of shelter, building materials, fuel and illuminants, transportation, and medicines. The total wartime destruction and gross deterioration, much of which was the result of deliberate and wanton acts by the Japanese, draws near to half the usable space in the cities from Hankow east to Shanghai. Building materials average more than 4,000 times the prewa costs, and in many places such luxuries as glass an paint are unobtainable. Very little coal has come int public utilities and factories of this region, thank negatively to transport and positively to the policy o the Communists in the north. Heat is practically un known. There has not yet been enough gasoline o kerosene to get outside limited military and offici circles. Even now Shanghai has only a restricted tram service, and very few busses—terrific hardship for a sprawling city of four millions. Nanking relies on horse-drawn open carriages turned jitney, which may be experienced by the sturdy reckless but cannot be described. The few wretched trains and boats are crowded at fantastic prices, as only Chinese public transport can be. Medicines are available irregularly, in small quantities, at great risk of adulteration, and in costs that remove them even from the dreams of the population.

In these conditions the ponderous efforts of the Chinese government in the fields of transport and fuel, various sales and deals by the United States, the UNRRA importations of locomotives, dynamos, and key machinery for several lines of production, are basic factors of improvement. The worst of the currency and price troubles appear to be over, though it would take a bold man to see around the next two corners. Various relief agencies are doing much in the field of hospital equipment and medicines; and also in aid to select groups such as educational bodies and displaced persons returning to their homes.

A fundamentally healthy society has great recuperative strength. I have seen scores and scores of families adjust themselves somehow to each new difficulty at the close of the eight-year disaster. Somehow meager repairs for a house or a shop are borrowed or scraped together, and the home or the business is restored in some fashion. Somehow a few benches and a few books meet a blackboard under a roof, and a schoolroom starts life again for ignorant, idle children, for a starved teacher and his family, for harassed working mothers.

Yet the damage of wholesale death, of prolonged malnutrition, of year upon year of lowering social and moral standards in the desperate struggle for life under the enemy's heel, cannot be taken lightly. When the Japanese army ruled, counterfeiting or forgery of documents was a public service; robbing the electric meter or the water meter was a patriotic act, evasion of taxes, the absolute duty of the citizen. Education lost character; pastors had to seek a secular income in order to feed their children, and—even for them—religion took a secondary place; young people chose their occupations or their marriage partners for cold survival, not for true living.

Sustained constructive effort, the best that education, medicine and religion can do in freedom, will be needed to regain the former levels, albeit in new paths. Liberation is the door that opened unto us. Who will enter in thereby? Hollywood and Henry Ford are ready. Is the church of Jesus Christ willed and equipped to act?

The Soviet Union Wants Peace

By WILLARD SHELTON*

Willard Shelton

the fall of Germany, erous delegations of edu- rs, political leaders and s from Europe and Asia ed the United States un- ces of the Office of War on and the Department The almost unbroken tes- these visitors from other —whether they were Belgians, Iranians or —was that, if America a would get along together, the future would l. I do not think it either impolitic or in- suggest that we in the United States bear esponsibility for the security of Russo-Amer- rstanding.

ason for placing responsibility here is our ower in the crass sense of military force. the atom bomb. It is inconceivable that we have it as a monopoly, even if the United Organization does not work out satisfactory nal control mechanisms. But we have the v, and in the present state of world affairs ecurity on other grounds as well. It is un- to speak in such terms, but they are facts ch all national rulers must deal.

nd reason for placing responsibility here is 25 years, the Soviet system and the Russian ave been treated by the Western world with fear, and deep-rooted antagonism. The have responded with their own brand of suspicion.

a cardinal theory of Lenin and Trotzky that sm could not survive in a single country; "capitalistic" powers would combine like a to destroy it. The theory gained credence Allies of World War I intervened in the t revolution to prop up counter-revolution- , had they won, could not have survived omething comparable to the reactionary re- up in France when the French Revolution oleon were finally crushed.

the Western democracies in the 1930's tried the affairs of Europe at the Stresa and conferences without including the Soviet diplomats, Russia became convinced that sm" meant to sell the Soviets down the river . Rightly or wrongly, this was their belief explains, if it does not excuse, the Stalin- onaggression treaty of 1939 and the first nnish war.

l reason for believing that the United States jor responsibility for Soviet-American friend- ne regrettable fact that poisonous anti-Soviet propaganda is still spread by demagogic newspapers, congressmen, and radio commentators. In every industrial dispute, these gentry search out some union members they can label as "Communists." They charge that "Moscow" is fomenting disorders. The Soviet press and political regime are rigidly controlled; we should not like the Russian system here. But the reckless abuse of free expression in this country to tell lies about the Soviet Union, or manufacture accusations against Russia out of trivial evidence and hostile interpretation of motives, comes close to unforgivable license.

The Union of Soviet Socialist Republics does not yet guarantee its citizens those liberties we of the Anglo-Saxon tradition value immeasurably—freedom of speech and press, freedom of worship, freedom to criticize the government which we consider merely the people's servant. But Russia does not have our long tradition of gradually building the citadel of individual liberty. The Soviet peoples emerged at one great leap from a medieval feudalism into twentieth century forms, organizations, and industrialism.

If the Soviet Union is inferior to the United States in its protection of individual liberties—and even recently our own Supreme Court has divided very narrowly on the rights of certain unpopular minorities —the Russian practice in the field of race relations is superior to ours. There was bitter justice in criticisms uttered of Secretary of State Byrnes, when he championed free elections in the Balkan States, that he himself came from South Carolina and had never raised his voice against the poll tax system which disfranchises the Negro and poor white.

We in this country remember the anti-religious bias of the Soviet revolutionaries. But anti-church demonstrations have been part of every revolution since the eighteenth century, because the established church in each authoritarian regime has been a tool of the exploiting government. The French Revolution scandalized the good people of its day, because of its bloodiness and anti-clericalism. But religion in France was not wiped out—and the excesses of the revolution did not turn the French people away from the basic virtues of the revolutionaries—their belief in liberty, equality, fraternity. The Czarist church in Russia was the creature of the state; the sermons of its priests were censored by the civil authorities; the Orthodox hierarchy did not speak out against the wrongs of the people as the prophets of the Old Testament denounced the evils imposed on Israel.

Cumulative and strong evidence indicates that the Soviet Union desires peace and opportunity for its people, based on a sense of security, rather than military and imperialist adventures. We in the United States and all the Western world want the same things. This solid fact ought to be the foundation for a bridge of understanding built between East and West.

al writer for *The Chicago Sun*, formerly editor of *ian-Evangelist* in St. Louis.

WORLD CALL

With Christ We Build Anew

By L. K. BISHOP*

WE ARE preparing to build a new world which will be one world, internationally, economically and politically. In such a world it is proposed that atomic energy be harnessed to do the bidding of man; that an ever-normal granary provide an ample food supply for the entire human race, and that adequate jobs guarantee full employment with self-respect. In such a world the United Nations Organization is to establish global peace.

Billions of dollars are to be spent creating this world. Science, technology, industry, labor and government will give their all to build this new order. Such a creation demands all the wisdom, skills, sacrifices and resources the human race can command. The destiny of civilization and perhaps of the human race, depends on the realization of this new world in the not too distant future.

To those who are acquainted with the dream of ancient Israel as she looked forward to the day of the Lord, or with the expectations of Christians expressed in the Kingdom of God, this hopefulness has a familiar ring. The prophets of Israel never ceased calling upon man to build a new world founded upon truth, justice and peace. They believed that a new world was possible in which brotherhood, abundance, security and happiness would exist for all. Israel was disillusioned and our fathers' hopes were never realized, because while waiting, they themselves failed to sense their own responsibilities and duties. They simply waited for the divine to usher in the day of the Lord. They waited for the coming of the kingdom as children wait expectantly for the arrival of Christmas. Generation after generation, century after century, the hopes of mankind have thus been futile. The day of justice, peace and brotherhood has never arrived.

The twentieth century has ushered in a new approach to building the new world order. Men are still anxious to establish a new world. Out of the depths come cries of anguish, fear and desperation. We are determined to build the world of which our fathers dreamed, wherein war, hunger, slavery, unemployment and deprivation shall be no more. Because of the urgency of our situation, we are tempted to depend wholly on our ingenuity and disregard God. We propose to establish our world by the magic of planned economy, science, technology and human engineering. Our fathers having failed to build a new world with God, we propose to build it without God. Out of the wisdom and wealth of the human family, we propose to draw resources for our new world.

We who believe in the validity of religion cannot but utter our warning. Any world that fulfills our dream must be religiously motivated. Any social order in which peace, justice and good will prevail must be established on the brotherhood of man and the fatherhood of God. Any system that guarant the rights of man and provides abundant mate life for all men must be established on the digni of man as a creature of God. Any effort to bring the kingdom without God will fail.

This is not to discredit the dreams and plans of men who have set their hand to the task of build a new world. Men of religion dare not scoff at great humanitarian goals that have been set up labor, industry and science. If we are honest we admit that the world of justice, security and p which the secular world now demands is closely a to the world which our fathers expected the Lord usher in. The part of religiously-minded citize is not to scoff but to insist that no world that igno God can long endure.

We are citizens of this present world; and we sh be citizens of the new world, be it better or wo If we are to assist in the establishment of this n world, we can make our greatest contribution by sisting that the ideals and principles of the Christ faith become the standard. This involves, for chur men of this generation, a frightening responsibil The united voice of religion must speak to us tha build anew with Christ. No lesser voice will suffi

What then shall we say to the forces that are for ing this new world order? What is the message religion for this day? Shall it be a hodge-podge private interpretation, warnings, prophecies a preachments? Or is it possible for all men who kn or bow before a holy altar to lift a united voice th will be recognized as the voice of godly men for t generation? The confused cry of sect, denomina or creed will only add to the discord and chaos. Th call of brotherhood will be heard and heeded on when religious leaders speak the theme common to God-fearing men with one united voice.

Let the church speak. Let her speak like a trum pet proclaiming the dawn. Let her speak with o voice, one purpose and one conviction. We are bui ing a new world. That world must be designed such a way that human relations will be colored a tempered by the divine spirit. That world can established by men who know how to live with the fellow men in harmony, brotherly love and amit These forms of confidence and mutual respect brid creedal chasms, racial barriers, national customs a traditions.

I

If we are to build anew with Christ, the voice religion must sound three distinct notes. *The fi note the modern prophets can proclaim to the bui ers of the twentieth century is the fact that thi our Father's world.* Here is a truth that must ne fade from the consciousness of those who labor on production lines, dig in the mines or draft the pla for a teeming metropolis.

*Christian minister serving with the St. Louis office of The National Conference of Christians and Jews.

ves. He is creatively at work in this world. designing a new world in which truth, harace and achievement must permeate the daily e of the common man. His creative forces able to any man of science, industry or govwho seeks to enter into partnership with the How obvious it should be by now that the man are houses built on sand if they take consideration the basic spiritual truths by man beings live. Let the voice of religion the builders of the new world. Let it promen of science, industry, labor and governt the combined efforts of God and man are to establishing a new pattern of life.

II

nd note which religion needs to sound is that indescribable human relations which characr world which constitute its greatest area of on. The ruins and debris of Europe are he results of hate, animosity, arrogance and on of our day. Long after the roads, markets and houses are restored, the discorman relations will continue. The danger is ldering ruins of strife, vengeance, prejudice, persecution will continue to threaten our ld. The whole human race is sick with the f hate. No creed, class or nation has escaped emic. No new world can long endure unless ers can find an anti-toxin that will establish uman relations.

s the responsibility of religion. Here is the n task of those who name the name of a Fa-. Problems of an ever-normal granary, full ent, national peace, the constructive use of nergy—all these hinge on the relationship of o his neighbor. In this area religion has a bility and a message. Religion must sound which will emphasize brotherhood, peaceful , Christian human attitudes. Only the skill, insight and understanding which were expressed by the prophets and by Jesus in daily associations will suffice.

Let the voice of religion give courage, inspiration and guidance to those who seek to rebuild the broken bonds of human relations. Let the men of God preach and practice the oneness of the human family.

If ever the world needed a conversion it is now. It must be a conversion from the evil that hounds every human effort to establish a new day, a conversion to the love and confidence which can turn the tragedy of a cross into the triumph of a Christian faith, a conversion from the hate, suspicion and strife of our modern day to the brotherhood, compassion and comradeship of a new world.

III

A third note which religion needs to sound is that our new world, like our old world, will be built on the Christian virtues which have to do with the attitudes and relationships of a man to his fellow man.

The basic stuff out of which a new world will be built is not steel, stone or plastic. The great truths that will form the skeleton of the new world are not the truths of international diplomacy or national legislation. The stuff of which the world is to be built is not gadgets, machines or natural resources. Neither will the new world be built out of budgets, organizations, committees and planning boards.

The stuff of world order is love, forgiveness, patience, long-suffering, humility and brotherliness. Without these virtues planted in the soul of the common man, the masses and the classes, we labor in vain.

There is no other source to which the world can look for guidance in establishing these basic human relations than the church. There is no other hope that we will build a new world that is immune to the diseases of human discord and strife. There is no other authority that can speak effectively save that of the united religious conscience.

In Normandy

By CARRIE CALLAHAN

rubble-dust lies white within the
rchyard,
rine, a shambles now, with stone on
tone;
an, his lowly spirit crushed and
rumbled,
ot the wit nor will to build alone.

But brave the lilting song within the hedgerow,
And bright the green that burgeons 'neath the stone;
High is the heart that knows the God of Springtime,
And strong the arm that does not build alone.

American Obligations in the Philippines

By JOSEPH SMITH*

AMERICANS who were interned in the Philippines during the Japanese occupation as well as those few Americans who, while remaining in the Islands succeeded in escaping capture by the Japanese, have a very personal obligation toward the Filipino people. We owe our survival to the loyalty and friendship which prompted many of them to share food and money with us, often at great personal sacrifice and sometimes at serious risk of their own safety.

Moreover, the American people as a whole have a special responsibility toward the Philippines which in this world of desperate need and vast desolation we may be slow to recognize and accept. The eighteen million Filipinos are the only large population group over whom the American flag flew in 1941 who have experienced either the humiliation and the terror of enemy occupation or the devastation, the horror and the loss of life which result when one's streets and fields and yards and houses become the battle-ground of modern armies—and they have experienced both.

The Filipinos do not blame America for its failure in 1941 to fulfill the guarantee of protection from enemy invasion which it had made to them. Nevertheless, in a time when suffering peoples from every corner of a devastated globe turn hopefully toward America, the Filipinos look to us with a justifiable feeling that their needs and their problems have an especial claim upon American resources and attention.

*Mr. Smith, a missionary to China under The United Christian Missionary Society, has recently returned to the United States after four years' internment by the Japanese in the Philippines.

Joseph Smith, at left, is shown in front of the Baguio Evangelical Church in the Philippines, with Pastor R. G. Subedo and Humphrey Lentze, son of Presbyterian missionaries to China, who was among the first American soldiers to enter Manila last year.

The Filipino does not easily forget that it was under the American flag, and beside American boys, that his sons helped to write the epic of Bataan. He remembers that at least 25,000 Filipino young men died of starvation, mistreatment and disease in concentration camps and during the "March of Death." He feels that it was partly America's burden he carried on his narrow shoulders for three years virtually alone. Only now when the fighting is ended throughout the Islands and communication facilities are partially restored is the total picture of the war's tragic cost to his country becoming clear to the average Filipino.

He has seen members of his family die and neighbors perish in mass killings, but now he knows that approximately three million of his countrymen were casualties in the war. He has known hunger and has been sick without medicine for treatment, but now he hears of communities in remote parts of the Islands where 40 per cent of the population has perished by hunger, disease or violence.

Only now is he beginning to realize what the resistance movement has cost the country as a whole in ruthless killings perpetrated by guerilla bandits, in reprisals by the Japanese for guerilla activity, and in the bitter hatreds inherited from struggles between rival guerilla units.

Only now when the thrill of liberation by American troops who came laden with good will, chocolates, chewing gum, cigarettes and good American cash is wearing off, and he must take up in earnest the intolerable burden of trying to build permanently in the midst of ruins, is the Filipino becoming aware how different he is from the person of four years ago. He is tired mentally and spiritually; his soul has been seared by the tragic horrors he has survived; the burden of sorrow for those who did not survive is indeed heavy, and the moral fibre of personal and social life is greatly weakened by the years of moral chaos.

Now, almost a year after the invasion of Luzon and the return of the American forces (whose coming he had pictured during the years of captivity as signaling the immediate restoration of peace and plenty) the Filipino finds himself still living an insecure, abnormal life in the midst of ruins or temporary shacks hastily constructed from bits of wreckage. Long-time rehabilitation of his nation's life has not proceeded beyond the stage of planning. Immediate relief needs have been met more or less adequately, at first directly under the administration of the American military forces and the Red Cross, and later through civilian channels using American resources.

Relief in limited amounts has been distributed by both Catholic and Protestant welfare groups—the latter going in most instances to areas whose needs have not been cared for by the Army or government agencies. The arrival of individual packages containing desperately needed articles which had been sent by Christian friends in the States was not only of

ire of an Igorote woman at Bantoc shows the tragic plight of many Filipinos.

ractical help, but was a visible symbol that the
n fellowship still lives and cares.

lthough few people are now actually starving
ay have received some new clothing and a
e been able to rebuild homes of nipa and
the major industries upon which the prewar
of the country was established—sugar, min-
a and hemp—are still in a state of virtual col-
d can be restored only by American resources.
inesses which flourish in the cities—bars, res-
, night clubs, and souvenir stores—depend
ly upon GI customers and will fold up with
arture of the American troops. Private and
ent schools have reopened, but they operate
pelessly inadequate equipment and personnel.
nt schools, including the two leading Protes-
leges, have reopened, and a new girls' high
as established in Manila by Protestants four
after the liberation of the city.

ne educational needs and opportunities in this
whose youth have a passionate desire to se-
nodern education were not being met even be-
war. The task of meeting this challenge now
ore than half of the prewar institutions have
stroyed is far beyond the resources of the
It is in the field of education, in particular,
otestants with their tradition of a democratic
education of high academic standards face
ecedented opportunity. Filipino Protestants
America to help them answer the challenge.

ica is put on the spot by the current expecta-
the Filipino people, not only in the minds of
pinos themselves, but before the Orient as a
The eyes of all oriental peoples, with their
acial and national self-consciousness, are on
lippines not because of their intrinsic impor-
much, but because they want to see what Amer-
ica will do there. To the Orient the problem of the Philippines is the problem of America whether we so regard it or not.

The Orient waits to see, therefore, whether among these people for whose future we accepted responsibility as a nation more than forty-five years ago, we shall demonstrate that we really believe in the Four Freedoms for all people. It waits to see whether true to its promise, America will grant the Islands their independence this year and thus be the first Western imperial power voluntarily to surrender an oriental colony.

Also, the Orient waits to see whether democratic America with its tradition of free enterprise can, through providing a large share of the needed resources and a part of the leadership, guide the rehabilitation of a social and economic structure which it helped to create and thus point the way and provide a sound basis of hope for other devastated countries.

American Protestantism is on the spot in the Philippines as our answer is awaited to the question whether, with adequate resources and a wise and sympathetic leadership, we will not only help to restore the prewar institutions and program of the growing Philippine church which American missionary funds and personnel helped to create, but also whether we will share in an expanding, enlarging program to meet new opportunities and greater needs.

Intolerance and You

By WILLIAM C. KERNAN

THERE is no way in a democracy like ours to stop the mouths of the intolerant except by the power of public opinion. You are public opinion. The intolerance you condoned today may arise tomorrow to plague you. The word you refused to speak today in defense of your slandered neighbor may be the very word you will need for your own defense tomorrow.

This applies to us all—Gentiles and Jews—Catholics and Protestants—Whites and Negroes. For intolerance is of one piece. The degree of success with which Jews can be maligned and persecuted today is the measure of the persecution of us all tomorrow. Stop anti-Semitism—which is the spearhead of the attack on us all today—and you make America safe for us all today and tomorrow. Only public opinion can do that. And you are public opinion.

Why shouldn't we stand together? We are all one in our desire to live and work and grow. We all have the same father, God. We all belong to the same humanity. We all possess the same inherent natural rights which we want protected and guaranteed.

You who are public opinion—do not help that blow of intolerance to be struck which breaks the human heart and offends God. Stand with your neighbor and stand up for him.

Humanity is one—and when a single man suffers persecution on account of his race or religion, all men are the poorer for it. When a whole group of people are made the object of attack by the intolerant, all humanity is in danger.

Churchmen Can Lead the Germans

By EDWARD L. R. ELSON*

Chaplain Elson

ALMOST every foreigner in Germany today knows that Germans must be found who can lead the remnant of Germany back to some kind of sound and sanely ordered life. But where are the Germans to be found who are to be trusted both by the Germans and the occupation forces? The practical problem is made more difficult by the present de-Nazification procedure. It is a matter of historic fact that a very high percentage of efficient administrators, businessmen, engineers and educators became, in the course of the Nazi regime, identified in some way or other with the party.

Now every last vestige of Nazism is being destroyed. That is correct, for it was, among other things, to destroy the diabolical neo-paganism of the Nazis that the war was fought. Former party members have been and continue to be screened by intelligence agencies and then categorized. And this process of elimination is very thorough even if somewhat mechanical and impersonal. No former party member may hold a position of economic or social leadership under Military Government. He is permitted only one form of work—manual labor. This may be politically sound, but it renders the administration of public affairs difficult since the number of available and qualified non-party Germans is insufficient for the work which must be done.

Some kind of interim German leadership for public life must be found, pending the development of a new political philosophy and leadership. Germans must be discovered who have the confidence of the people and can absolutely be trusted by the occupation authorities.

While not espousing the participation in politics of the church as an institution, I submit that almost the only significant body of intelligent, efficient, and reliable German leaders is to be found in the church. Those pastors, and some laymen, both Evangelical and Roman, who refused to capitulate to or compromise with the Nazis now provide the most hopeful German leadership. There are good reasons why we should call upon them.

1. The clergy, particularly those of the Confessional Synod, are the Germans most completely free from identification with the party and Nazi indoctrination. They fought the Nazis with their spiritual weapons long before we fought them with military weapons. They paid by personal suffering, and earned by their own martyrdom the authority with which to speak and their right to be heard. As individuals let the lead, not only in the church, but temporarily in pu lic life.

2. The clergy have a privilege not accorded a other Germans, and this may be to our advanta quite as much as theirs. They are the only Germa habitually permitted to address an assembly of th countrymen. Since freedom of worship is vou safed by our occupation policy, and other assembla prohibited, the clergy have a responsibility of inesti able potency for influencing public opinion.

Let our authorities encourage them and susta them in their public ministry for they are our be German friends.

3. Although these clergymen are the most guilt personally, they have led in the expression of t common guilt of the German people. They bein least guilty acknowledge the guilt of all. Elev days after the surrender, Dr. Hans Asmussen, no executive of the Reconstructed Church, stood up i the pulpit at Schwabish Hall and exclaimed, ". . . We find it impossible to escape or suppress the qu tion of guilt—whether we will or not, we must a swer. We must answer before God in our praye We must answer our own nation and we must answ the whole world. . . . The church is to blame. Ou guilt stretches far into the past. . . . The German ci zen is guilty. The party is guilty. All this demand justice. There must be expiation. We dare not re sist the arm of justice, especially since we would no resist injustice. Only God has the right to check thi righteous judgment."

If the German clergy are consulted by the Militar Government and there is, in turn, imparted to th clergy an understanding of the objectives and purpos of the United Nations, will they not be most helpf in developing German moral responsibility and ethica discrimination?

4. And there is another reason why we should en courage the German clergy in their leadership. The can be the most authentic reporters and soundest in terpreters of German sentiment and reaction avai able to us. Nobody will know as well as the pastor the reactions of the German people to the policies an procedures of occupation authorities, nor will anyo else be more influential in eliciting full compliance b the German people than these pastors.

The dual responsibility for leading in a revitalize church and counselling and functioning in publ affairs may overburden the pastors. But there is n other trustworthy leadership and reliable Germa leadership we must have. Let the churchmen lead du ing the interim and perhaps there will be new ho for the Germans, a more promising future world an a church of impressive vitality and influence.

*Col. Elson, now on terminal leave, was Chief of Chaplains in the Seventh Army in Heidelberg, Germany, and is now Director, Western Region Presbyterian Restoration Fund.

Making the New World Better

By LEWIS S. C. SMYTHE*

ere to be a "new world" or just a "postwar ld"? Should we change the title of Carl L. ker's book, "How New Will the Better World) "How Much Better Will the New World In part it depends on what we make it.

hysical destruction caused by World War II t beyond the imagination. It means more than many buildings wrecked, for productive equip- hich could be used to produce the things that ssary to sustain human life has been destroyed. sic capital can only be replaced by the crea- k of men. The issuance of currency will not it. This physical destruction also means that of persons have lost their homes and their f work. Not only in Europe but also in Asia e millions of displaced persons. It is urgent apital resources and manpower at this task of uction as rapidly as possible in order to pre- urther suffering. Sociological studies have that war, famine, and pestilence are closely ed.

noral destruction is probably the most serious which the war has left to us. It is difficult to azism without at the same time becoming like *Christian Science Monitor* for July 25, 1945, l that seven million Germans were being dis- d in eastern Germany by Poles and driven d, some of them with only two hours' notice their homes. In the fall of 1937, I sat under e bombing in Nanking and typed out protests to the protests that were made in America to mbing of the city. In 1945, *The Christian* was the only religious journal that I know ch protested against American obliteration of Japanese cities. Since August 6, it has tested the use of two atomic bombs on Japan ecessary. And at the same time President almost jauntily announced the dropping of mic bomb on Hiroshima.

out arguing the question of military necessity, y point out the change that has come in our an moral attitude in the brief period of eight *The Christian Century* is right when it says en we viewed the horrors of the prison camps nany, we not only viewed the acts of Nazis or s but we saw humanity at its worst.

eriods of calamity, whether famine, pestilence, ion or war, there is an extension of compulsory s. The effects of these calamities upon men rse. P. A. Sorokin, in *Man and Society in ty*, has pointed out that "some become brutal- thers intensely socialized, some disintegrate , mentally, and biologically; others are steeled unbreakable unity. In adversity, some lose nse of honor; others are ethically and spirit- einforced."

*Smythe is professor of sociology at the University of China.

Chinese carpenters remove cubicles from a ward of the Hofei Christian Hospital, used by Japanese troops as a bawdy house. A new program of medical care will start soon.

The effects of calamities upon society depend upon the severity and duration of the catastrophe. E. K. Higdon has described the terrible moral deterioration in the Philippines. Returning servicemen have described the moral breakdown they observed in Italy, France and Germany as a result of the war. Consider the effect upon the people of occupied China where they had eight years of discouragement, eight years of under-employment, eight years of exploitation, eight years of flagrant selling of opium, promotion of alcoholic drinking and prostitution. Searle Bates reports that the unsettled political and economic conditions after the end of the Pacific war are causing further moral deterioration. This is the situation into which missions must now move.

For missions the urgent task is to reinforce those "intensely socialized," those with "unbreakable unity," and those who are "ethically and spiritually reinforced"—in China and other mission lands. We must approach them in complete sympathy and understanding of their problems and heroism. We must also approach in complete understanding those who were "brutalized," "disintegrated," and who "lost their sense of honor." Sorokin makes the startling statement, "It is precisely in such periods that the foremost world religions have emerged or have been refined." "Periods of peace and material well-being . . . are marked by comparative un-creativeness in this field."

Our objective is a world brotherhood. In his last writing, in the *American Journal of Sociology*, Professor Robert E. Park said, in effect, missions have the answer to the race problem. By this he meant that in living and working side by side with members of other races to solve common problems, many missionaries transcend race consciousness.

The establishment of a world brotherhood requires not only an attitude of good will, but implementation of the facilities through which good will may operate in the following ways. We need an economic collec-

tivism that shares economic benefits with the common people. Carl L. Becker, in *How New Will the Better World Be?* says that our current choice is between social democracy, socialism, communism, and fascism. We need an international political order that guarantees people security and their nation a part in the family of nations. Such an international political order was written in the United Nations Charter at San Francisco.

As I see it, our objective is *a cooperative quest* not only for the highest good for all mankind, but also for the source of greatest good of all humanity. Jesus lived by the faith that the source of the highest good of all would come through brotherly love and supreme devotion to the source of that love, God.

Edwin Marx, for years secretary-treasurer of the Disciples of Christ Mission in China, now ready to return to the Orient, wrote me, "To attempt to satisfy every need in China would bankrupt the United States." Therefore, Christian missions must select the point in the human process where they can stimulate the greatest creative powers for good in China with the resources available.

In the midst of the terror in Nanking in 1937 when the Japanese took the city, we found that the efforts of a few people to carry out good will and to organize for the welfare of the suffering people helped to prevent panic and to prevent complete disintegration.

As I see it, our task in a disorganized world is to create islands of cooperation with those who have been "intensely socialized" and "ethically and spiritually reinforced." Working in cooperation with them we can extend the good from these "islands" of creative good to the whole mass.

Henry Nelson Wieman has defined the growing point in human life as the creative interaction of valuings between persons. His contention is that all values, namely, new ideas, work, aspirations, new achievements, result from this creative interaction of valuings between persons. Even the very mind and intelligence of each human being is the result of such communication.

Therefore, whatever promotes this creative interaction of valuings between persons will most effectively promote the highest good for the Chinese and all mankind.

The forms of work that will facilitate this creative interaction of valuings between persons include first of all the stimulation of group action for self-help. Father J. J. Tompkins worked with the poor fishermen of Nova Scotia for seven years before they awoke to the fact that they could build a cooperative lobster factory with their own hands. In China we have found that the industrial cooperatives likewise stimulate the refugee workers and others to realize that they can organize their own business on a basis which shares the benefits among the members better than the old forms of business enterprise.

The Christian colleges in China have made a good record; and recently the University of Nanking was listed as one of four universities in China with gra "A" ranking. But because most college students China come from the upper and scholar class th have little understanding of the workers and farme in their own country. These schools have large transplanted the curriculum of schools in Americ and much of the textbook material deals with co ditions in America instead of dealing with conditio in China.

I think in the future these colleges are going have to include, as Dr. Wieman suggests for college in America, a study of the problem, "What is t highest good for mankind?" This should be studie in the spirit of a genuine search for a real answ rather than the academic study of worn-out philos phy.

Christian missions will want to continue medic service as a humanitarian way of relieving sufferin in mission lands where as yet there are not adequat medical facilities provided by the state or others; bu this medical service should be continued not only as technical service of skilled operations and medica treatment, but also as a helpful fellowship with th people in their suffering. The Christian mission ho pital thus becomes an effective expression of Christia brotherhood and love. It will be better if these in stitutions can be organized on a self-help basis b applying the principles of group insurance and consumer cooperation.

Church and religious activities will be directed t promote commitment to the source of the highes values and to nourish and renew that commitmen This will include religious work in all forms fro wholesome play to tragic art. Not only in the specifi cally religious activity, but all mission activity mus be directed toward creating a deeper and broader fe lowship of meaning and understanding among al social classes, races, and nationalities.

In other words, the means by which Christian mi sions can aid in making the new world better is b developing personalities equal to the new world task Forms of economic and political organization facilita men in living the Christian life and treating their fel lows as brothers, but these forms in and of themselve are sterile without the living personalities devoted t the achievement of human brotherhood.

Professor Becker says, "Making a new and bette world is something that is, or should be, always goin on." There is no chance of a "once-for-all" solutio of this problem. The period of calamities in whic our generation is living simply means that our task greater than it has ever been before, but at the sam time we probably have better instruments and greate insight for solving the problems involved. If Chri tian missions can recover its sense of mission an urgency, clarify its objectives, and properly select i means, the Christlike life can be extended, and po sibly the terrific forces of evil that threaten to engu all mankind can be turned back.

The People of the Congo

By VIRGIL A. SLY

AL NOTE: This is the second and last of a series rticles on Africa by Mr. Sly, executive secretary of tment of financial resources of The United Christian y Society, who has recently returned from a field trip ciples of Christ mission stations in the Belgian Congo. articles, Mr. Sly tells of his trips in the OREGON, *built with funds contributed by the Christian churches te of Oregon, and which, since its dedication in 1909 ttsburgh International Convention, has served the mis- ons of the Disciples along the rivers of the Congo. article of the series, which appeared in the February* WORLD CALL, *told of some of the early history of the nd gave an impression of the scenery found along the l its tributaries.*

E chronicle of my journey on the OREGON uld be incomplete without a few facts con- rning the people who line the banks of the p which she pushes her way. Something e said about the Congo people that I perhaps have the power to say. The African people ble and trying; they are loyal and deceitful; good and bad. In fact, I saw every char- e of our sophisticated civilized race as in a that enlarged and exaggerated ourselves in color. The African is clean and he is dirty; thed and he is naked; he is lazy and he is a rker; he is improvident. He never plans for w. No food is saved. He plants but enough by. He fishes when he is hungry. Today's is the imperative thing. Tomorrow—"who

Congo natives are always with you. You are t of their sight. You constantly feel their on you. You cannot brush your teeth or your clothes without someone being near. One constant feeling of always being under super- You are never out of hearing of the constant tongues. The Congo native never ceases talk- e voices of the women are shrill and complain- e voices of the men are booming and truculent, nnot forget their faces. They are the most ve I have ever seen. They are like the faces children, expressing every mood. Yet when nt to make them so, their faces are as blank oden block. I shall always recall the faces of ristians greeting their beloved missionaries, crowds that massed at the river banks when OREGON tied up at the stations. Their faces ghted with joy and love. Their voices were raised in song and in prayers of joy and living for those who had come. There were ces marked with the many different tribal tions. This is rapidly disappearing among istian groups.

are many with their two large front teeth out, or with all their front teeth, upper and led to needle sharpness. Despite these handi- eir grins are infectious and one cannot help rn them. A healthy Congo native's skin is l. It runs from all the shades of brown to a deep soot-black. Though in many cases they wear no clothes other than a string of beads or a brief loin cloth, one has no sense of vulgarity or revulsion. It seems so natural that their dark, oil-rubbed bodies are unclothed. It is as if their very color was sufficient clothing. They are a proud and dignified people.

A group of Africans in the Longa area of the Belgian Congo

The skin of the sick or unhealthy native is a dirty brown or a grayish black. It may also be covered with horrid ulcers, the blotched marks of leprosy, the disfiguring lumps and running sores of yaws. The tragedy of Africa is that so many are sick—not only with the diseases that are common to the tropics, but also of all the loathsome diseases of civilization. These were the natives that I saw on the banks of the rivers.

The Christian groups were as different from the pagan as day is from night. One only has to see what the gospel of Christ can do in changing these children of the forest from creatures of the woods to creative Christian personalities to believe in the transforming power of the message. Somehow one could sense a Christian native even though he had no clothes, as there was something thoughtful and different about him. Their village streets are swept clean; there is no disgusting odor offending one's nostrils as he enters the village. The little mud churches are, for the most part, swept clean and in good repair; in many instances, in far better condition than the houses. They are potentially an intelligent people and will be able as time goes on to assume their place among the peoples of the world. At the present they are as children, and without the guiding hand of the Mission would soon sink back into their paganism. They are trying, in less than fifty years, to absorb our two thousand years of Christian culture and tradition and we must realize that it will take many, many years for these people to become spiritually stable. They may seize the arts of our mechanical civilization quickly but their souls and their minds, without the stabilizing influence of Christ, are just as pagan as the fet-

ishes they hung in years past from the eaves of their houses to protect them from evil spirits.

I remember, as one of the most moving sights of the trip, the canoes of the fishermen going out from the villages into the sunrise and returning with their catch at the setting of the sun. Their long, sturdy, hollowed-tree canoes carrying sometimes two and sometimes over a dozen natives, form the most beautiful pictures of the Congo River. The Congolese in his canoe is incredibly graceful. He stands erect, a figure carved in ebony. His shoulders, magnificently developed from a lifetime spent paddling canoes, ripple like living things under his satin-brown skin. The voices of the paddlers have a haunting refrain, and the throb of the canoe drum makes an eerie sound through the still air. The canoes of the Congo should be painted by some great artist who has a sense of the dramatic and the beautiful and who can sympathetically interpret this most unbelievably beautiful picture so common throughout the Belgian Congo.

Nights in the Congo take two classifications. There are those moonless ones when it is so dark that one can fairly feel the blackness, and then there are the moonlight nights which are so bright the world seems flooded with silver radiance. The stars hang like jeweled lamps in a velvet sky, and the Southern Cross swings across the heavens reminding one constantly that he is in the southern hemisphere. It is during the nights of light that the dance drums throb in the villages and the villagers make merry around the fires on the village paths.

The darkness of the Congo night is full of mysterious sounds. Upon the setting of the sun the night life of the jungle rises, stretches itself and roars into the darkness. Insects by the billions sing their cadence; frogs raise a throbbing chorus; the hunters of the jungle begin their prowl. The night of the Congo is full of life, yet I was much surprised at times at the quiet of the jungle along the Congo River. It seemed that the very insects ceased their noise and the silence became oppressive with the unknown, and the chill of unseen things clutched at you. It was very easy for me to understand why the Congo native is steeped in superstitious fears.

The blackness of the village at night is most depressing. Nothing can be blacker than a native village

A crowd stands in front of the church at Wema

on a moonless night. The pitifully small cooking fi make pin pricks of light. Vague shadows of bla people merge with the blacker depths of the nig There is something weird and startling in the wa native appears suddenly in the night. You hear no ing until a quiet cough breaks the silence as he see your attention and you jump as you turn around a find he is standing right behind you. The dark caver of the native houses make but shadows blacker th the shadows of the native night. You sense life th you cannot see, but you know it is there and watchi every move you make.

The Mission Stations

The SS. Oregon gives a deep throaty blast as o turns a curve in the river and sees ahead one of o stations. A few white faces—pitifully few these da —can be seen eagerly watching the arrival of th boat, and back of these a large group of natives. T next thing you become conscious of is singing. W were always sung into the station, or for that matte into the native villages at which we stopped along t river. It was a thrilling experience to hear these bla Christian friends lifting their voices in song in ou honor. Then just as the boat tied up, an elder or pastor raised his hand and we all bowed in reveren as he voiced his thanks to God for the coming of t Oregon and his friends.

After landing, we made our way to the church wh the pastor made a little speech of welcome and whe it was my privilege to respond. Their speeches of we come were always eloquent of their appreciation o the church in America and the fact that it had sent representative to the Mission. I endeavored to spea for the church in America, to bring greetings from T United Christian Missionary Society and to tell the of our confidence and faith in the ultimate victory o Christ in the Congo. Then they would ask me t stand outside where they, in single file, passed by m and I shook hands with all of them. Their welcome wa always warm and sincere. I have etched deep in m memory every station and village where it was m privilege to be the guest and I recall the faces of tho who greeted me with a deep warmth of heart.

All of our stations, with the exception of Wema, a on the high banks of the rivers. Wema is about thre quarters of a mile back from the Tshuapa. They a beautiful stations. The giant kapok trees, palm fruit trees, flowering shrubs, and bougainvillea cover ing the houses remind one that he is in a tropical cou try. The houses are located for the most part wh the view of the river makes beautiful vistas from the verandas. Each station has its main path and it usually lined with giant palms. The life of the stati reminds one of a bee hive as it is thronged wi villagers and missionaries going about the work the Mission.

School begins in most of the stations at 6:00 o'clo in the morning, and following the dismissal the bo work cutting the station grass, gathering fruit, are occupied in the shops or the brick kilns, in t hospital or at whatever task is assigned for the da

eatly impressed with the extent and scope of ity of the stations.

rofoundly grateful for the opportunity that mine to see in rapid succession all of our the Congo. I took along a bicycle and made s back inland for a number of miles at most ations. Everywhere I was struck with three t facts.

the gospel of Christ has made a terrific im- n Congo life—not that there are not many to be solved; not that the native Christians nstant and faithful; but the over-all picture rogram is good. The reason, of course, is the devotion and consecration of our Congo ries who in less than fifty years have changed e course of life in our part of Congo. In pects when one is faced with the problems of e the veneer of Christianity seems extremely seen from the perspective of the years in with the pagan, veritable miracles have

, I was impressed with our installations. e considers the labor and time that it has build our stations into habitable places in live, one is grateful for the abandonment of the devotion to labor that have been charac- f the missionaries. First the stations were t of the deep jungle. Giant trees were felled ground cleared laboriously by hand and with would scorn to use. Then lumber was sawed e forest by hand, sawers working in deep pits kingly, board by board. Brick kilns were nd hundreds of thousands of bricks burned. ne the slow process of building, and in most by men who had not gone to Africa to lay t to teach, preach and heal. Yes, one is im- with the blood and sweat that have gone into lings and one is proud of these monuments and service.

is a real need for equipment. Many of our s during depression and war years were per- deteriorate. This was not the fault of the ries. For years there was no money for re- buildings and then during the war no ma- ld be secured. Also, our staff, cut to the bone ments, illness and other causes, had no time e in building or repairs. They could do, and what had to be done. We have some build- s available, but for the future growth and ness of our work in the Congo we must be to secure much more and to provide mis- who are skilled in building in order that igned to other tasks may be free to do them.

I was impressed by the tremendous oppor- or expansion. With an adequate staff we ach great untouched areas, and whereas now e thousands of Christians, there could be tens nds. New fields must be opened and adequate ovided if we are to keep faith with the church nurtured in the Congo. There are a number

Palm trees border the path at Mondombe, Disciples of Christ Mission Station in the Congo

of large State Posts and centers within our territory where missionary personnel should be located, and other fields are waiting for the opening like the two new ones of Bosebele and Ifumo. The mission opportunity in Congo is limited only by the spiritual effectiveness of the church in the United States, not the church in the Congo.

So ends the review of sixty days on the Steamship OREGON. Throughout my life I will remember those days and nights spent on her decks, and in my memories I will often tie up at some lonely place along the river bank and will hear again the voices of the crew raised in song and prayer. I will remember with warmth the fellowship of Captain John Inkima and the crew; the evening song feasts that the missionaries and I had together in a little salon in the bow of the boat.

I will never forget the mirrorlike surface of the Congo rivers. I will never forget the color of the sunsets and sunrises. I will never forget the ever-changing tapestry of the jungle that lines the banks of the rivers. I will never forget the little villages appearing suddenly around the bend of the river with shouting natives hailing the appearance of the OREGON. I will never forget the moonlight which flooded the wide Congo River with silver and neither will I forget the velvet black of the moonless nights that seemed to wrap about us in muffled folds of darkness.

I will never forget the faces of the natives who came to the river to greet us, or in whose villages we paused a while. I will never forget the little churches and the evangelists and teachers who came to talk and visit with us. I will never forget the missionaries, their tired faces, their deep consecration, and their achievements. I will never forget the little lonely graves of the Mission Stations—sacred resting places of our dead.

I will never forget the Mission Stations, their beauty and activities. In fact, I will not forget the Congo easily and I am confident that even I will yet live to see our church in America seize its opportunity for Kingdom advance in this great country.

Building for Christ in America

The Imperative for Easter, April 21

WE must build new people. At Easter time we are thinking in terms of the redemptive and recreative power of the gospel of Jesus Christ in its relationship to building new persons. If America is to have a part in building a new world it will be because it has new persons dedicated to that task. Every church, every Sunday school must become a reservoir of good will from which persons go forth to live and to work for the Kingdom of God. We must not let Easter go by without impressing vividly upon the minds of everyone the sacredness and awesomeness of the task before us.

The church can build for Christ with people dedicated to a life of service to their fellowmen.

The church can build for Christ with people who are willing to live their convictions for the good of their day.

The church can build for Christ with people who love truth and righteousness and freedom of conscience more than life itself.

The church can build for Christ with people who believe all men, regardless of race, tongue or station, are the sons of God.

The church can build for Christ with people who conceive the world witness of their church as the means of world redemption.

The church can build for Christ with people of the fraternity of the Cross who are willing to sacrifice their possessions in order that God may reign in the hearts and lives of all men.

The Easter offering helps to sustain and carry forward the causes working in the United States and Canada. Some indication of the outreach of these causes is gathered by the following cataloguing of the interests which the Easter offering helps to undergird:

In Home Missions

48 pastors and evangelists, white and Negro, assisted in the United States and Canada: 607 additions for the year; 3,540 total church membership; 2,494 church school enrollment.

11 mission churches maintained for foreign-speaking and underprivileged groups; 102 additions for the year; 1,687 total church membership; 739 church school enrollment.

3 social service centers supported, with a staff of 32 paid workers, plus volunteers—Mexican Christian Institute, San Antonio, Texas; All People's Church and Community Center, Los Angeles, California; Yakima Indian Christian Mission, White Swan, Washington: 1,746 individuals served in the year (net); 971 hospital and clinic cases.

4 schools conducted, of college and high school rating, with 73 workers employed—Hazel Green Academy, Hazel Green, Kentucky; Livingston Academy, Livingston, Tennessee; Southern Christian Institute, Edwards, Mississippi; Jarvis Christian College, Hawkins, Texas; 933 students enrolled; 183 united with the church; 691 total church membership; 364 average church school attendance.

In Ministerial Relief

Ministerial relief provided $97,500 in gifts to aged ministers, missionaries, and their dependents during the past year.

In Church Extension

Help was given to carry forward the task of church building and service. Sixty-one loans were made to churches totaling $394,025 during the past year.

The Bureau of Architecture prepared sketches to remodel 52 churches and made the plans for 57 new buildings.

In Christian Unity

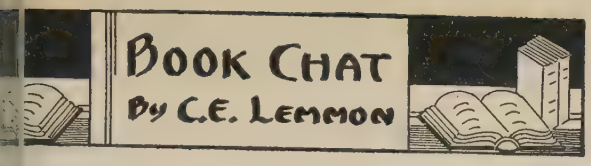
A program was provided for the promotion of Christian unity and fellowship among the churches, our brotherhood and other religious bodies.

Every one of these causes deals with people. Every day of the year the flood of service released at Easter finds its outlet through changed persons and enlarged service. That is what happens when people are dedicated to great purposes and causes, when people are willing to pay the price for the things in which they believe.

Let the spirit of Easter cut deep into our consciousness and let us plan that our participation this Easter, April 21, shall be far beyond the satisfaction of full churches, new clothes, and white crosses lighted by candles. Let us carry the message of Christ to weak and struggling churches, to the underprivileged who would never hear the Word of God except through our concern. Let us look beyond the beauty of our sanctuaries to the rugged hard bitter life out there—the streets, the alleys, the country lanes. Let us remember that Easter is the symbol of a price paid and if we "build with Christ," we too must pay a price for the kind of America we want.

Life's Real Priorities

While in an air raid shelter, Dr. T. C. Koo, secretary of the World Student Christian Federation, asked himself of what value were his money, his friends, his university degrees if a bomb made a direct hit on the shelter and killed him. He concluded that in such circumstances the most vital and important thing in life was his relationship to God and his loyalty to Christ. These were for him life's priorities. Even in our own time wise men still continue to speak words of wisdom from the East.—From *Missions*.



ANDER CAMPBELL could not find much lical support for the trinitarian theology and n accused of having Unitarian leanings. He far as to modify the words of Heber's great line of which read, "God in three persons, Trinity!" to read "God over all, and blest in one of his early hymnbooks. This version of the persisted in Disciple hymnody and is widely sung of the most popular of older hymnals now in use sciple churches. It may be, therefore, only of objecest to our readers to say that there seems to be a new if not a revival, of the trinitarian theology.

would expect, it comes first out of the Anglican and churches. The assertion of the Trinity is the first item 'Articles of Religion." The Bishop's book for Lent, d by the late Archbishop Temple and the Presiding the American church, is on the subject of *The Trinity ian Devotion,* by Charles W. Lowry. The author dwells torical development of the trinitarian idea and gives a explanation of the various trinitarian arguments that made by famous theologians of the early church. The tention of the book is that the trinitarian formulae is uble in the realm of Christian devotion.

EWIS, author of *The Screwtape Letters,* in his recent called *Beyond Personality,* attempts to simplify the of the Trinity for his wide radio audience in Great His books are a transcript of these radio talks. He idea "the three-personal God" and explains the idea inity as follows: "People already knew about God in way. Then came a man who claimed to be God; and asn't the sort of a man you could dismiss. He made eve in him. They met him again after they'd seen him and then, after they had been formed into a little so- community, they found God somehow inside them as ecting them, making them able to do things they do before. And when they worked it all out they ey'd got the Christian definition of the three-personal ne Trinity.

RT H. BEAVEN, in a small volume designed to help g people understand Christian doctrine, makes an at- explain the Trinity. His work called *In Him Is Life,* of the Trinity as a threefold approach to God and an friendship as an analogy. When we enthusiastically a friend we are prone to use several methods of descrip- d when we come to the description of God we make proaches, first the idea of the Creator who is beyond e but very real, then the idea of Jesus who reveals s in human form, and then the corresponding spirit or m which we ourselves feel as a present power in our is little book has much interesting and valuable mate- those who would help young people to an appreciation ian thought.

nost interesting literary event in the field of religious ture is the current publication of the Revised Standard of the *New Testament.* It is hoped that this new with an even clearer translation of the original Greek eturn to a more stately prose such as made the King ersion so persistently popular will bring about a new in New Testament study.

Methodist Church has the first of a series of eight es under the editorship of Harris Franklin Rall de- help to an understanding of the Scriptures by present- nple and yet scholarly interpretation. The first volume *he Synoptic Gospels,* by Montgomery J. Shroyer. It simple fashion the relatedness of the first three Gospels

(*Continued on page* 42.)

Objectives for Laymen

THE National Laymen's League of the Christian Church, organized early in January in Indianapolis, and which will function through the department of men's work of The United Christian Missionary Society, has approved the following four general, basic objectives:

1. To enlist all laymen in the local church in definite efforts to promote the welfare and program of the local church in its local work, including church attendance, worship and church fellowship, evangelism, stewardship, missions, church school work, etc., and in all the outreaches of its program—rural, city, state, national, and international.

2. To mobilize the total manpower of the local church as a working force to undergird the program and activities of the minister and the official board of the church.

3. To increase the spiritual vision of the laymen of the church in a rededication and reconsecration of the several abilities possessed by each layman in the reaching of definite objectives for Christ and his Kingdom; and, to evolve specific plans for self-improvement and service which will further develop the abilities of the layman, thus endeavoring to present "approved unto God a workman that needeth not to be ashamed."

4. In line with the general objectives of the local church and the brotherhood, to secure the commitment of the laymen of the local church in support of special projects at home and abroad.

W. F. O'Connor, financial secretary of the University Christian Church, Seattle, is chairman of the new National Laymen's League. A. C. Ragsdale, professor in the College of Agriculture in the University of Missouri, is vice-chairman. H. B. Holloway, Indianapolis, is secretary. These three and C. D. Pantle, St. Louis, Mo., and Louis J. Akers, Abilene, Tex., form the central committee.

In accepting the chairmanship, Mr. O'Connor emphasized that, "We do not think we're going to change the world overnight. But we do have a determination to enlist the men of our brotherhood to do the job that's ahead."

Below, from left to right, H. B. Holloway, W. F. O'Connor, A. C. Ragsdale and C. D. Pantle.

Would We Do It Again?

Looking Now at the Japanese American Evacuation

By JOSEPH B. HUNTER*

IN 1942, almost 100,000 American citizens of Japanese descent and their parents were evacuated from west coast states and placed in what were in fact concentration camps. These camps were called "relocation centers," and in course of time did become points of departure from which the people went forth into military service of the nation, into war work, into general industry, to farms, to what now seems to be permanent resettlement in every state in the nation. About one-third of them have returned to west coast communities from which they were removed by orders of the army. This method of dealing with American citizens on the assumption that racial or ancestral ties are stronger than citizenship loyalty is an experience in the operation of American political life which cannot be dismissed now that resettlement is practically completed. Several observations are pertinent.

1. This evacuation was exceedingly expensive. The first appropriation for this purpose was some $70,000,000, while the entire cost to the government was $300,000,000. If fear of sabotage or subversive activity was the reason for the evacuation, it would have been less expensive if the army had assigned an officer with the rank of captain to keep guard at the door of each Japanese American home.

2. This evacuation resulted largely from the fact that our country, though composed of many races, has no race policy. It has permitted local sentiment to determine the nation's policy.

3. The evacuation aided the Japanese militarists in their propaganda that America was not interested democracy but in white supremacy. The Japan propagandists could say, "This is a race war." Su propaganda was designed to put fighting fury in Japanese soldiers. Such fury made every battle the South Pacific more bitter.

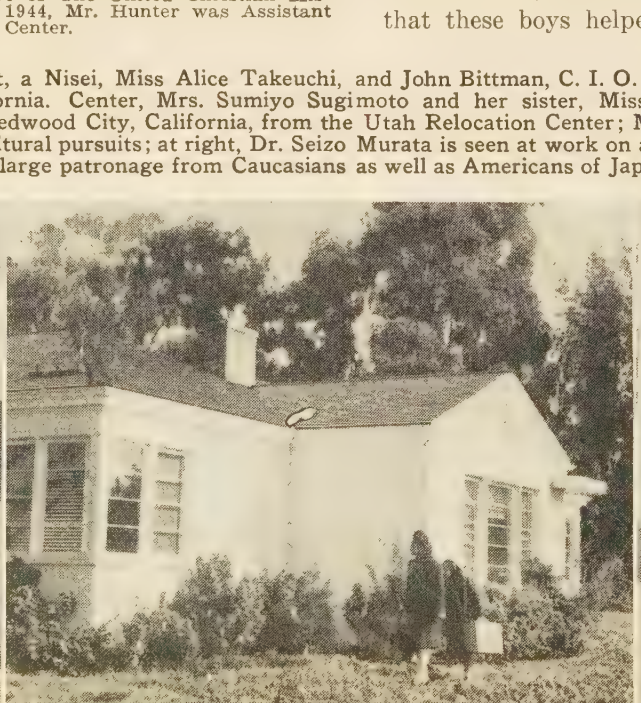
At the same time the evacuation aided militar propagandists in America. "The only good Japanes are the dead ones." Such statements were free circulated as war slogans. To have acknowledge that 130,000 people of Japanese descent in continenta United States, and 157,000 in Hawaii were depend able, loyal, industrious and educationally ambitiou would have counteracted the pernicious military prop aganda.

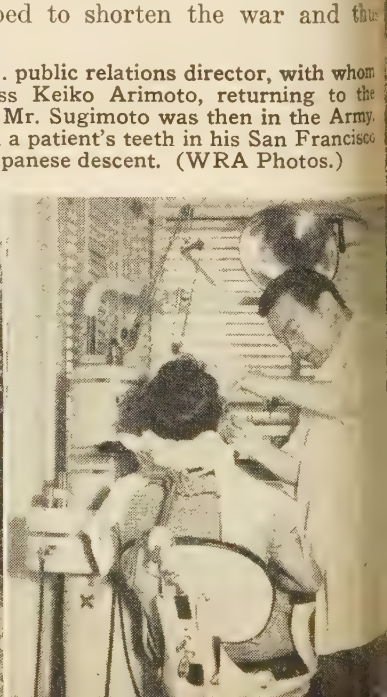
4. The evacuation presented the country with a new group of saboteurs—the people who wanted to get ri of the Japanese Americans as competitors. Their hysterical demand for evacuation was the culminatio of years of race-baiting. They helped to deprive the country of food producers, war workers and good soldiers. All this was accomplished in disregard o the Federal Bureau of Investigation, whose officials were handling the situation legally and successfully until they were brushed aside by the army.

5. The brilliant record of American soldiers o Japanese descent who fought in Europe is well known. The part of the military record not yet generally known is the fact that more American soldiers o Japanese descent fought against the Japanese than were used in Germany and Italy. Since V-J Day the significant service of these boys in the Pacific is being made known. Military leaders in that theater insist that these boys helped to shorten the war and thus

*National Director Peace and Interracial Understanding in the department of social welfare of The United Christian Missionary Society. From 1942 to 1944, Mr. Hunter was Assistant Director at Rohwer Relocation Center.

These pictures show: At left, a Nisei, Miss Alice Takeuchi, and John Bittman, C. I. O. public relations director, with whom she works in Oakland, California. Center, Mrs. Sumiyo Sugimoto and her sister, Miss Keiko Arimoto, returning to the Sugimoto ranch home near Redwood City, California, from the Utah Relocation Center; Mr. Sugimoto was then in the Army. Not all Nisei engage in agricultural pursuits; at right, Dr. Seizo Murata is seen at work on a patient's teeth in his San Francisco office where he enjoys a large patronage from Caucasians as well as Americans of Japanese descent. (WRA Photos.)





lives of many Americans. Good soldiering, ricanism itself, is not a matter of ancestry. evacuation reveals the fragile nature of our onal guarantees of "liberty and justice for e September, 1945, issue of *Harper's Maga-* ains an article by Professor Eugene Rostow, ale Law School, entitled, "Our Worst War- stake," dealing with the Supreme Court's that the evacuation was legal. Of it he says, tivation and its impact upon our system of every value of democracy. . . The history fords nothing more fantastic than the evidence pposed to justify this program." He insists is program rests on five propositions of the otential menace:

ective custody . . . is a permitted form of imprison- in the United States.

ical opinions . . . may contain enough danger to fy imprisonment.

women and children of a given racial group can resumed to possess the kind of dangerous ideas which re their imprisonment.

ime of war the military can decide what political ions require imprisonment, and which groups are in- d with them.

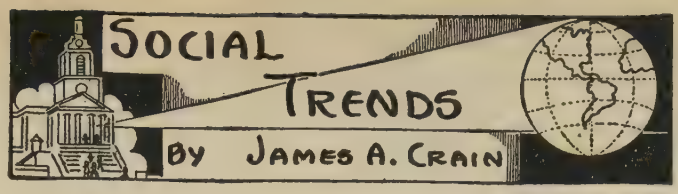
decisions of the military can be carried out without tment, trial, examination, jury, counsel for the de- e, or any other safeguards of the Bill of Rights."

e evacuation experience is not all loss. Prov- will use it for the nation's good. It has made n Christians more conscious of the sin of han they have ever been before. Race prej- an insult to God who made us of one blood. have race discrimination or democracy but ot have both.

ner gain from the evacuation is the educational which it brought to hosts of Americans who parts of our country where an Oriental has appeared. The resettlement of Americans of e descent in every state is helping to prepare ds of Americans to live in the world of today morrow.

dential significance may be assigned to the l job which more than 5,000 American soldiers nese descent are now doing in Japan where e serving in the occupation army. These men less homesick than other GIs because of their to talk to the people. They will be better able mplish what seems to be General MacArthur's intention—that of creating confidence, build- derstanding, explaining the workings of democ- lanning for world peace.

final observation is that a free church, even ime, can come to the aid of a minority group in a situation which results in discrimination ustice. In this case, even though others helped, the church which provided help and sympathy e first. Christian churches within the reloca- nters were the one strong morale agency that to hold the people together. Christians among cuees found outside jobs and worked for com- acceptance. It was the church and church- ted publications that presented to the nation Congress the true story of this unfortunate in American life.



WORLD CALL

WITHIN the past month the 1946 Special Service Gift Project Leaflet has been mailed to approximately 4,500 pastors and 5,000 woman's council and missionary society presidents. The leaflet contains directions for service gifts to our own home and foreign mission stations and for participation in world-wide service to human need.

An Expanding Concept of Christian Service

Christians have engaged in service gift projects since the days of Dorcas of Joppa, who may be said to have founded the first ladies aid society. In recent years this work in our own and other brotherhoods has become a part of the organized life of the church. In the mid-thirties many tons of clothing were sent out to be distributed by our missionaries in China. When war made shipments impossible many local churches turned their giving to our home missions institutions where serious need continually exists.

That garment which you have worn and laid aside will serve some one who has nothing as good. Many women's groups labor lovingly over Baby Bundles for new babies in underprivileged homes. These are sent to The United Christian Missionary Society, Missions Building, 222 South Downey Avenue, Indianapolis 7, Indiana, and are distributed from there as need arises. Especial care is taken with Baby Bundles to see that they are given in cases of actual need. Many interesting stories could be told about how the women of our churches have helped to welcome a little stranger that would otherwise have arrived in an unfriendly world without the necessary clothing.

A Protestant Service Committee

An indication of the growing importance of this type of Christian service is the fact that it is now proposed to create a church-wide cooperative agency of this character. The pattern has already been set by the American Friends Service Committee, the Mennonite Central Committee and the Brethren Service Committee of the Church of the Brethren. A further impulse toward the creation of such an organization grows out of the Church Committee on Overseas Relief and Reconstruction, which is using the facilities of the Brethren Service Committee at New Windsor, Maryland, and Modesto, California, under the name of United Service Center. For years many church people have been making contributions of used clothing, food, and the like, through other agencies. It is now proposed that the churches shall channel this giving through their own agencies, and that in critical situations service to humanity shall be rendered in the name of the Church of Christ rather than in the name of some secular or non-church agency, while the general public sits back and wonders why the churches fail to do anything to relieve human need.

The Immediate Situation

Nothing said here is designed to dry up giving to meet the immediate imperative needs. Gifts of clothing to UNRRA should continue to flow. From service gifts sent to Missions Building, the Ivy Club, made up of the girls in the offices, has packed and made ready for delivery to UNRRA 15 boxes containing a total of 2,330 garments, plus 11 boxes of bedding, 621 pieces, besides shoes, hats, etc. Since the UNRRA campaign closed on February 16, gifts can now be sent to the home missions institutions named in the Service Gift Project Leaflet, or sent direct to United Service Center, New Windsor, Maryland, or Modesto, California. Gifts sent to these centers will be distributed through the Church Committee on Overseas Relief and Rehabilitation and the World Service Committee of the World Council of Churches.

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taken in 1945 by Vi
The United Christia
to the Congo.

These pictures illu
is finding Christian
World Missions Da
time for all Disciples
mon ties that bind al

Mrs. F. L. Rowe teaching a first-year class at Coquilhatville

Above, an elderly couple, baptized and married at Bolenge.

At left, a Congo mother, bathing her baby.

Congo native warrior, with spear, at Wema

Mrs. Don Edwards, at the baby clinic, Bolenge

An African girl making bread

Small African child at Mondombe, Belgian Congo

...u Song

...the pamphlet, ...rapidly loom-...g." Formerly ...ner—by plane. ...Congo, at the ...people, a num-...ges. All were ...ve secretary of ...during his trip

...rch, the Congo ...of a new life. ...n March, is a ...anew the com-

Crowd along the Mondombe Beach

Above, gathering palm nuts at the Congo Christian Institute, Bolenge.

At right, Miss Goldie Alumbaugh and native nurse, a leper at the Lotumbe Leper Colony.

Bokenge Daniel, left, and native in the Congo

...no,

Three native teachers at Wema, Belgian Congo

One of the famous kapoc trees at Bolenge

Street in Lotumbe native village

American Chaplain Rededicates German Synagogue

THE rededication of a synagogue in Germany last November is not in itself a startling event, but the manner in which it was done and the implications behind it can be. It is not so much a question of what has happened that counts, but rather what it means. And so it is with the reopening of the little synagogue in the picturesque, medieval town of Bad Neustadt, Bavaria.

The thought and effort, time and expense devoted to the restoration of this particular synagogue came from a group of average Americans serving with the IX Air Defense Command, who found themselves in a position to do others less fortunate than themselves a good turn. Tucked away in a twisting little alley, the synagogue might quite easily have gone unnoticed; in fact, but for the alertness and interest of Lt. Col. Floyd S. Smith, of Stafford, Kansas, the Command's Protestant Chaplain [Disciples of Christ minister], the events culminating in its rededication might never have happened.

Americans have a habit of looking at everything from booby traps in an abandoned Mercedes-Benes to "preety pictures" on the streets of Paris; Chaplain Smith was no exception to the rule as he took a Sunday afternoon stroll through the crooked byways of Bad Neustadt early last October. As he passed a deserted and badly neglected building, he noticed the faded symbols of the Hebrew religion inscribed over the door. His curiosity aroused, he paused long enough to discover that it had at one time been a synagogue, a rare sight in modern Germany. A closer inspection revealed that it had been used as an ammunition dump because of its sturdy stone and brick walls, and later by displaced persons passing through the town.

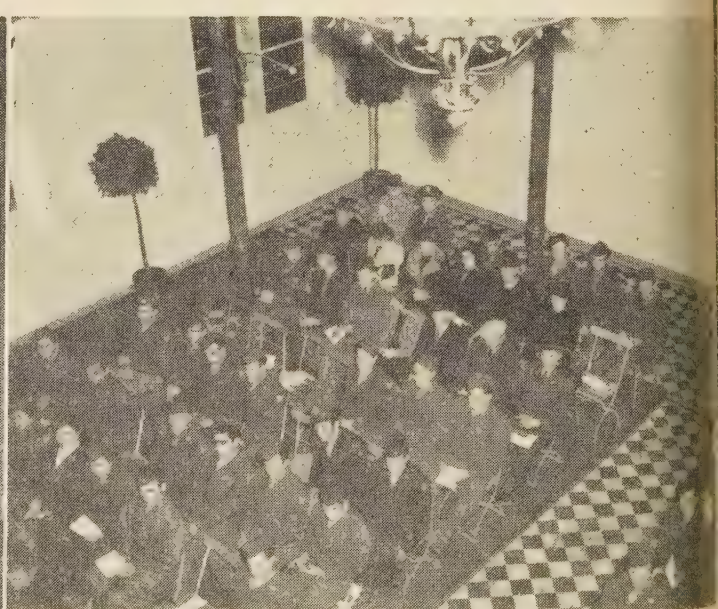
Chaplain Smith immediately conceived the idea of restoring this synagogue and returning it to its former place in the community. To him it seemed the least the occupying Americans could do to justify their concept of the Third Freedom. He called in the Jewish members of the Command's headquarters squadron and put the proposition up to them. Sergeant P. Joseph, of Houston, Texas, and Corporal Walter Burin, of Chicago, Illinois, set to work at once, devoting the major part of their off-duty hours to this enterprise.

So great was the stench and filth inside the little building that it had to be aired for two weeks before the workmen could venture inside to commence the cleaning and renovation. The beautifully painted balcony, dias, doorways, and ceiling, even the elaborate gilt chandeliers were black with grime, and in places crudely splattered with a dirty brown paint to obscure the character of the original artistry. It was apparent that the Nazis had done everything except actually destroy the building to deface and defame it. With the help of 1st Lt. Montell L. Dunn of Wichita, Kansas, education and religion officer on the local Military Government Detachment, a crew of fifty German civilians was organized and put to work. Among them was found an exceptionally talented painter, a man of decidedly lukewarm Nazi sympathies, and to him was assigned the task of restoring the former beauty and quiet splendor.

As a result of the American chaplain's interest in the synagogue, unidentified civilians began to return relics and religious fixtures that had once belonged to the building. A Jewish chaplain from the Ninth Air Force in near-by Bad Kissingen, Captain David Lefkowitz of Shreveport, La., was called in to examine these valuables. He discovered that some of them were very old and not common in the United States. Nearly all of the articles were in a remarkably excellent state of preservation. Little by little the story of the synagogue and its people came to light, as touching as it was unique.

It was revealed that as the Nazi purges of the Jews gained momentum, the original congregation of over 300 persons scattered. Some few were fortunate enough to escape to the United States, but the greater majority were herded into concentration camps and never heard of again. Before the Jewish population vanished, they were able to hide most of their religious treasures under hen coops and barns around the outskirts of the town. The greater part of these were accepted by the local Catholic priest, who carefully buried them in the cellar of his church.

Perhaps as unusual as finding the relics secreted in the Catholic church was the discovery of a pretty 18-year-old Jewish girl and her mother still living in the town and representing the sole survivors of more than fifty Jewish families. They had evaded detection by the Nazis who maintained a rigid hold on Bad Neustadt, by passing themselves off as Catholics. Here again the Catholic



Many creeds and nationalities gathered together to witness the reopening of the little Bad Neustadt synagogue. Jews, Catholics, and Protestants; soldiers and civilians; Americans, Poles, Germans, and British are pictured during the service.

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the background of religious
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gogue was readied for rededhe date was set for Novem5, and an impressive ceremony
d so that there might exist
in the minds of the German
that the return of free worwholeheartedly backed by the

me for the service approached,
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faces was written bewilderGerman mother was overll her child: "Look, the Jews
" To them perhaps the opens synagogue symbolized a still
parture of the Nazi regime.
ats as is customary in synathe Continent, a mixed cimilitary audience gathered.
ony was notedly festive and
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dication service was conducted
Lefkowitz, who struck a keythe reappearance typified the
f the United States against
It was as he said, "Dework, even in the small outplaces throughout the world."
t significant part of the servie moment Captain Lefkowitz
ne memorial plaque, a transwhich reads: "Rededication
memory of the members of
egation who gave their lives
faith in Him, by IX Air Dehmand, United States Army."
hin then read a message prethe occasion by Major General
the Ninth Air Force, and
n Brigadier General William
dson, Commanding General of
nd, to speak. General Richardthat "We have proved that
of the victor are not hollow
t we will in fact exert ourselves
the privileges of free men to
deserve them."
mbolic of American democracy,
present two American solhad been born and bred in Bad
and had been forced to flee to
States in 1936. In attendservice, they returned for the
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impression on everyone present
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pening of this synagogue repnot only the combined efforts
people of different creeds and
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nd been estranged from their
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Four Fronts for Peace

By JOHN FOSTER DULLES*

NOW is a critical time in the making of a lasting peace. What is done today will largely determine the direction of the future. Christians have a special responsibility to see that this direction is toward the prevention of war. The Commission on a Just and Durable Peace has set forth a general strategy for this effort in its Statement calling for action on Four Fronts for Peace.

The Commission was formed five years ago to do general staff work for the Protestant churches in relation to peace. Its initial campaign was designed to bring about a world organization. That campaign was launched in 1941. At that time, as Mr. Welles' diary now reveals, even President Roosevelt doubted that such a general world organization would receive public support. Early in 1943 the Commission issued its Six Pillars of Peace statement which specified the kind of organization which, in its opinion, should be sought. Now UNO not only exists but it is much the kind of organization the Commission sought and it is empowered to seek peace in ways which Christians advocate. The churches of America were a potent influence in bringing that about.

Now the world moves into a new postwar phase and there is need for a new over-all program. That is supplied by the Commission's Four-Front program.

The first Front is the Inner Front. As the first concern of an Army is the physical fitness and the morale of the individuals who compose it, so the first concern of Christian forces must be the character of the individual. The war created much emotional fervor, some uplifting, some degrading. The uplifting has tended to evaporate. There is much apathy and morale is low. That needs to be changed and quickly changed. There is imperative need for Christian soldiers who possess clear visions, serene minds and understanding hearts. Above all is needed the righteous faith that compels action.

Even the best of soldiers are ineffective unless well organized, so the second Front deals with organization. It begins with the individual and his local church and parish and goes through and up to the World Council of Churches. The objective is to get the Protestant forces so well organized and coordinated that in every land they may strike powerfully toward the same goal at the same time. Also we seek parallel action by Roman Catholics and Jews.

The third and fourth Fronts are the fronts where the forces of Christianity go into action for peace. One of these fronts is the Peace Treaty Front. There the objective is peace settlements which will be just and which, unless they are just, cannot be durable. The Commission lays down applicable principles and it calls for general peace conferences to implement these principles. It believes that high principles will be more apt to prevail in that environment than in the private negotiations of three or four great powers.

The fourth Front is the United Nations Front. UNO is an organization which can do much to promote peace. But is not an automatic, self-operating mechanism. It is a tool which will be ineffective unless skilfully used. We do not believe that UNO can keep peace merely by force. We do believe that UNO can keep peace by bringing the nations together in the fellowship of common effort so that it is unthinkable that any major war should occur. Christian peoples are peculiarly qualified to help to use the UNO in that way.

The Statement of Action on Four Fronts for Peace is an over-all program designed to be a guide for several years. As such it deals with general strategy more than with particular applications of that strategy. But no one can read the Statement without realizing that its policies will confront much opposition. If the churches respond, as I am sure they will, that opposition will be overcome and the New Statement, like the Commission's earlier statements, will do much to mold the future.

A SUMMARY OF THE FOUR FRONTS

1. THE INNER FRONT. Let us seek to cleanse our hearts of the evil contaminations of war and pray God to renew a right spirit within us.

II. THE CHURCH FRONT. Let us seek unity of effort, by all men of good will, at home and abroad, in order that their influence may accomplish the task that lies ahead.

III. THE PEACE TREATY FRONT. Let us seek peace treaties which embody principles of justice and which will promote the general welfare.

IV. THE UNITED NATIONS FRONT. Let us seek that the United Nations Organization develops its curative and creative functions so that, through common effort against the common threats to mankind, the peoples of the world may find fellowship.

*Chairman of the Commission on a Just and Durable Peace, instituted by the Federal Council of Churches of Christ in America.

WORLD CALL

Directory of Foreign Missionaries of the U.C.M.S.

Africa

D. C. C. M., via Coquilhatville, Congo Belge, W. C. Africa (add to all addresses in Belgian Congo)

Alumbaugh, Miss Goldie P., Lotumbe
Baker, Dr. and Mrs. Donald H., Mondombe
*Bateman, Miss Georgia B., Mansfield, Illinois
*Bateman, Miss Martha J., Mansfield, Illinois
Boyer, Mr. and Mrs. Elmer G., Wema
Byerlee, Mr. and Mrs. David A., Bolenge
*Clarke, Mrs. Virginia, 5616 Summit, Box 29OF, Route 1, Indianapolis, Indiana (sailing about March 1)
Cardwell, Mr. and Mrs. Walter D., Bolenge
Cobble, Mr. and Mrs. Robin R., Monieka
Edwards, Mr. and Mrs. Donald H., Bolenge
Edwards, Mr. and Mrs. W. H., Bolenge
Hedges, Mrs. Lillie B., Monieka
¶Hensey, Dr. and Mrs. Andrew, c/o Mrs. J. C. Taylor, 1135 Richmond Rd., Lexington, Kentucky
Henderson, Dr. and Mrs. A. G., Bolenge
*Hobgood, Mr. and Mrs. H. C., 816 Oak Hill Drive, Lexington, Kentucky
*Horner, Drs. Howard and Marjorie, 104 Oxford Avenue, Dayton, Ohio (sailing in April or May)
*Hurt, Mr. and Mrs. Lewis, c/o Missions Building, Indianapolis 7, Indiana
¶Jaggard, Dr. and Mrs. Louis F., 342 South Dodge Street, Iowa City, Iowa
*Johnston, Mr. E. A., Pembroke, Corfu, New York
Lewis, Mr. and Mrs. Ellsworth, Coquilhatville
*McCracken, Miss Faith A., Route 2, Box 220 Dinuba, California
Mitchell, Miss Hattie P., Mondombe
¶Mosher, Dr. George E., LaCresenta, California
*Musgrave, Miss Ruth, Waxahachie, Texas (sailing about March 1)
Poole, Miss Edna, Bolenge
*Roberts, Mr. and Mrs. Ned, 87 Sherman Street, Hartford, Connecticut
Rogers, Miss Agnes, Lotumbe
Rowe, Mr. and Mrs. F. L., Coquilhatville (furlough 1946)
*Russell, Mr. and Mrs. H. Gray, 2005 Grand Avenue, Nashville 4, Tenn. (he will sail about Feb. 15)
Shoemaker, Miss Gertrude, Mondombe
*Smith, Mr. and Mrs. Everton B., Lotumbe
*Smith, Mr. and Mrs. Herbert, KFOS, Midway, Kentucky
Snipes, Mrs. Esther, Bolenge
Stober, Miss Buena, Mondombe
*Ward, Miss Myrle, 204 Joy Street, Red Oak, Iowa
*Weeks, Mr. and Mrs. Claylon, Winamac, Indiana (sailing in February or March)
Wells, Miss Goldie Ruth, Bolenge
Whitmer, Mr. and Mrs. Joseph, Lotumbe

South Africa

*Mr. and Mrs. Basil Holt, P. O. Box 443, Germiston Transraal, South Africa

China

¶Abbott, Miss Lillian, 422 S. Palm Drive, Beverley Hills, California
¶Arnold, Mrs. T. J. Apt 1—174 Roslyn, Drive, Youngstown, Ohio
Bates, Mr. M. Searle, 21 Hankow Rd., Shanghai, China
*Bates, Mrs. M. Searle, 336 Canner Street, New Haven, Connecticut
*Brady, Dr. and Mrs. R. F., Route 1, Box 411B, Visalia, California
*Burch, Mr. and Mrs. C. A., 3220 Lubbock, Ft. Worth, Texas
*Cherryhomes, Mr. and Mrs. George (Margaret Kennedy is not yet appointed) 336 Canner Street, New Haven, Connecticut
*Corpron, Dr. and Mrs. D. S., 1314 West Chestnut, Yakima, Washington
¶Dale, Miss Edna P., 1039 Loma Avenue, Long Beach 4, California
*Ely, Miss Lois Anna, 222 Downey Avenue, Indianapolis 7, Indiana
*Fry, Miss Nancy A., 416 Huron Street, Ann Arbor, Michigan
¶Garrett, Mr. and Mrs. Frank, 7711 N. W. 4th Avenue, Miami, Florida
Gish, Mrs. Edna, 403 Chung Hwa Rd., Nanking, China
*Goulter, Mr. and Mrs. O. J., 419 S. Oakhurst Drive, Beverly Hills, California
*Gray, Miss Cammie, India en route to U. S. A.
*Hagman, Dr. and Mrs. G. L., 435 E. 66th Street, Apt. 23, N. Y.
*Haskell, Mr. and Mrs. Walter W., 940 E. Monroe Street, Springfield, Missouri
¶Hunt, Mr. and Mrs. Wm. Remfry, 4224½ Degnan Blvd., Los Angeles, Calif.
¶Kelly, Miss Mary F., 1071 Edgewood Avenue, Jacksonville, Florida
Lawrence, Miss Margaret, 21 Hankow Road, Nanking, China
¶Lyon, Miss Emma, 126 West Cannon St., Lakeland, Florida
¶Macklin, Dr. and Mrs. W. E., 400 E. Live Oak Street, San Gabriel, California
¶Major, Miss Laura Lynn, 349 21st Avenue, Nashville 4, Tennessee
*Marx, Mr. and Mrs. Edwin, 222 Downey Avenue, Indianapolis, Indiana
*McCallum, Mrs. J. H., 430 Del Rey, Pasadena, California
McCallum, Mr. J. H., 21 Hankow Road, Nanking, China
¶Osgood, Mrs. E. I., 1112 Burt Street, Saginaw, Michigan
Plopper, Mr. and Mrs. C. H. (possibly sailing in February or March)
*Schutze, Miss Katherine, Hazel Green Academy, Hazel Green, Kentucky
¶Settlemeyer, Mrs. Edna K., 11225 Detroit Avenue, Cleveland 2, Ohio
*Slater, Dr. and Mrs. Paul, 1128 South Starr Street, Burlington, Iowa (he is in the army medical corps)
*Smith, Mr. and Mrs. Joseph, New Castle, Virginia
*Smythe, Mrs. Lewis S. C., c/o Mr. Frank Garrett, 7711 N. W. 4th Ave., Miami, Florida
*Smythe, Mr. Lewis S. C., c/o 21 Hankow Rd., Nanking, China
Teagarden, Miss Lyrel G., c/o 21 Hankow Rd., Nanking, China
Tremaine, Miss Stella, c/o 21 Hankow Rd., Nanking, China
*Wilkinson, Miss Wenona, 612 Cheyenne, Alliance, Nebraska
Young, Miss Grace N., Woodstock School, Landour, Mussoorie, U. P. India (will come home soon for furlough and return to China)

India

¶Alexander, Mr. and Mrs. W. B., 5460 Hibben Avenue, Indianapolis, Indiana
Bender, Miss Anna, Pendra Road, C. P., India
¶Benlehr, Mr. and Mrs. C. E. Encinitas, California
Bonham, Dr. and Mrs. Kenneth W., Damoh, C. P. India
*Brown, Miss Leta May, 904 Armstrong, Kansas City, Kansas
*Clark, Miss Alice, 2372 Sunset Drive, Ventura, California
¶Clarke, Miss Mary L., 1 The Drive, King's Hedge, Cambridge, England
Cowdrey, Miss Anna B., Mungeli, C. P., India
¶Davis, Mr. and Mrs. E. C., Olds Hall, 340 S. Ridgewood, Daytona Beach, Florida
¶Drummond, Dr. and Mrs. Clarence C., Box A, Pendleton, Oregon
Elliott, Miss Vida, Bilaspur, C. P., India
¶Elsam, Mr. and Mrs. C. G., 929 N. Lombard Avenue, Oak Park, Illinois
¶Ennis, Miss Emma J., Bracebridge, Ontario, Canada
Fleming, Miss Jennie V., Bilaspur, C. P., India
Ford, Miss Lucile, Kulpahar, U. P., India
¶Franklin, Miss Josepha, 615 West 12th Street, Marion, India
¶Franklin, Miss Stella, 615 West 12th Street, Marion, India
Furman, Miss Myrtle, Kotmi, Pendra Road, P. O., C. P., India
Gamboe, Mr. and Mrs. Homer P., Bilaspur, C. P., India
¶Gordon, Mr. W. E. and Dr. Ada McNeil, 38 Wheeler Road, Cooke Town, Bangalore, Mysore, India
Hall, Mr. and Mrs. Keith, Jubbulpore, C. P., India
Hall, Mr. and Mrs. Wm. D., Mungeli, C. P., India
Harnar, Miss Ruth, Bilaspur, C. P., India
Harrah, Miss Veda, Pendra Road, C. P., India
*Hill, Miss Elizabeth, Rotunda Hospital, Dublin, Ireland (will go on to India in June)
Hill, Mr. and Mrs. T. N., Jubbulpore, P., India
Hughes, Miss Hazel, Jubbulpore, C. P., India
*Livengood, Mr. and Mrs. Fay, 7400 Wabash Avenue, Kansas City, Miss.
¶Longdon, Dr. Mary M. C., 1311 S. Atlantic Avenue, Daytona Beach, Florida
Lutz, Dr. Elizabeth J., Damoh, C. P., India (furlough 1946)
Macdougall, Dr. Dorothea, Bilaspur, C. P., India
Macdougall, Miss Wilhelmina, Bilaspur, C. P., India
¶Madsen, Mrs. Bessie F., 2805 Edgewood Avenue, Richmond, Virginia
McGavran, Mr. and Mrs. D. A., Takhtpur, Bilaspur, District, C. P., India
¶McGavran, Mrs. J. G., 17 Elliott Avenue, Bryn Mawr, Pennsylvania
¶Menzies, Mrs. Walter G., 136 Wagner Place, S. E., Washington, D. C.
*Miller, Dr. George E., 1916 Blair Blvd., Nashville, Tennessee
Mitchell, Miss Ruth I., Bilaspur, C. P., India
¶Moody, Mrs. Joseph E., 1865 Nicholasville, Rd., Lexington, Kentucky
¶Mullin, Miss Ann V., Tazewell, Virginia
Nicholson, Miss Neva, Mungeli, C. P., India
Nichoson, Dr. Hope H., Bilaspur, C. P.
¶Pope, Miss Caroline, 4251 Linden Avenue, Culver City, California
Potee, Mr. and Mrs. Kenneth, Jubbulpore, C. P., India (furlough 1946
*Rambo, Dr. and Mrs. Victor C., Harvey, Germantown, Pennsylvania
Reynolds, Mr. and Mrs. Herman M., Pendra Road, C. P., India
Rice, Dr. and Mrs. Donald, 219 Outer Lines, Jubbulpore, C. P., India
¶Rioch, Dr. Minnie, 111 W. Montgomery Avenue, Rockville, Maryland
¶Saum, Mr. and Mrs. H. C., 351 High Street, Benton Harbor, Michigan
¶Scott, Mrs. Mayme J., 214 South Garth Avenue, Columbia, Missouri
*Shreve, Miss Ethel, Shreve, Ohio (return April 1)
*Smiley, Mr. and Mrs. C. H., 912½ Henderhill, Fort Worth 4, Texas
¶Springer, Mrs. Eva Alice, 266 South Downey Avenue, Indianapolis, Indiana
Terry, Mrs. Miriam, Pendra Road, C. P. India
¶Vance, Miss Zonetta, 1616 Catalina Avenue, Pasadena 4, California
Walden, Miss Edith Clare, Damoh, C. P. India (furlough 1946)
White, Mr. and Mrs. L. Franklin, Pendra Road, C. P., India

Jamaica

Allan, Mr. and Mrs. Archie, Lawrence Tavern, P. O., Jamaica, B. W. I.
¶Moon, Mr. and Mrs. E. R., 1016 Kline Avenue, Eugene, Oregon

Japan

¶Armbruster, Miss Rose T., 1350 S. Humboldt, Denver, Colorado
¶Asbury, Miss Jessie, 1528 N. Curson Avenue, Hollywood 46, California
¶Clawson, Miss Bertha, 1528 N. Curson Avenue, Hollywood 46, California
¶McCoy, Mr. and Mrs. R. D., 223 S. 2nd Street, Monmouth, Illinois
¶Young, Mr. and Mrs. T. A., P. O. Box 622, Selma, Dallas Co., Alabama

Mexico

Callender, Miss Leila, Apartado 1, Aguascalientes, Ags., Mexico
Cantrell, Miss Florine, Los Haro, Ciudad Garcia, Zacatecas, Mexico
Fuqua, Mr. and Mrs. Clarence, Los Haro via Ciudad Garcia, Zacatecas, Mex.
Gibbons, Miss Pearl, Apartado 14, Aguascalientes, Ags., Mexico
*Holroyd, Mr. and Mrs. H. T., 235 E. 3rd Street, Lexington, Kentucky
*Huegel, Mr. and Mrs. F. J., 220 Center St., Hannibal, Missouri
*Irelan, Miss Elma, c/o Missions Building, Indianapolis, Indiana (Mar. 1)
Kepple, Mr. and Mrs. Paul C., Apartado 147, Aguascalientes, Ags., Mexico
Leslie, Miss Ruth, Apartado 46, San Luis Potosi, S. L. P., Mexico
Strange, Miss Hallie, Apartado 46, San Luis Potosi, S. L. P., Mexico
Wilson, Miss May E., Apartado 1, Aguascalientes, Ags., Mexico

(Continued on next page.)

*Furlough
¶Retired

yo—An International City

NOTE: *In the December, of* WORLD CALL, *there ap- story by Chaplain Beauford a visit with Shizu Kawai in e following is taken from a January 6, 1946, written by ai to Mrs. Royal A. Dye who some comments of her own urpose of clarification. Hana Kawai are graduates of Wil- ls College, and Phillips Uni-*

has happened that it is hard w where to begin. Kazuo [a o was a professor in the Uni- California in Los Angeles] to Japan to visit in 1941, to stay only during the sum- as all transportation across the s stopped, he could not return ngeles. He married a young o was a Christian and who had oth in Japan and America. chief editorial writer for *Nip- s* [an English newspaper]. ounger sister] and her husband close to us. [Masa's husband her in a Christian boys' school as conscripted for the army to ppines. It was he, Mr. Mu- o befriended our missionaries, Mrs. Allen Huber, at Vigan, P. g them to remain in their own eral months because, he said, her-in-law, the Rev. T. Kawai, Christian preacher who once for years in Los Angeles.'' young man has returned to his teaching.]

other and Father are well for . When the air-raids started ad, Mother, Father, and Kiyo to Akita. Then in July my ke, and as all of us were pre- r the worst, I quit school and evacuated north, too. At one time we thought we would never meet again on this earth; so it was a big surprise to us when the war ended this way. Due to transportation and food shortage, we were not able to return to Tokyo until just about a month ago.

There is not much that we can write to you about Japan. No doubt you know more about our country than we do as we have been living in complete darkness for these last four or five years, and have been misled for the last ten years. It makes us so ashamed to think that our country was the source of all these sufferings and cruelty. There is no way by which we can justify ourselves. Right now we are living under a terribly trying condition; but when I think of all the atrocious things our soldiers did, I sometimes think that we are not punished enough. It seems it was we Christians who had to suffer the most during the war, for we were persecuted by the military police and the people in general; but when we think of the future and of the wonderful hope it holds for us, we are made to realize the meaning of these words, ''Blessed are those who are persecuted for righteousness' sake.''

Never have I felt how great is our responsibility as educators as I do today. All around us there is so much to do. I cannot say that I am not tempted to leave my teaching now to enter Civil Service work as it pays ten times what we receive as teachers; but I have come to know what a joy it is to be with young people and to lead them as well as I can. At such a school as Keisen, Miss Michi [founder of the Keisen Girls' School] not only guides the girls but helps us teachers too. I feel our spiritual reward cannot be counted in money.

This Christmas was a wonderful Christmas for us. In fact, there were so many Christmas programs that we had a hard time choosing which ones to attend. One outstanding one was the performance of the ''Messiah'' by Japanese young people and American soldiers. It is only through Christianity that such a thing could have been—our enemy until August 15, and now our conqueror, not only consenting, but willingly singing with us. At the four special musical programs, Mr. Kagawa gave a stirring message of repentance, and we were made to feel that only through Christianity can Japan be saved. Our challenge is great now. I hope we can live up to all that is expected of us.

At our school we had our usual Christmas, and we were able to visit our wounded soldiers, who are now the most neglected class of people. We are now enjoying a long Christmas vacation from December 26 to January 15. It is a wonderful time for us to get caught up on our correspondence and housework, but when we think of the reason for the long vacation, it is no time for rejoicing. It is because of food shortage. School children are unable to bring lunches to school. They say one million of our country will die of starvation. I hope we shall not be of these, but who knows? We are not yet starved, but we are all undernourished. But again, when we think of China and the Philippines and Europe, we have no grounds for complaint.

Our greatest joy this vacation was when our Phillips college friend, Chaplain Edwin L. Kirtley, came and stayed with us for five days. He is stationed in Kure, which is quite far from here, but he got five days' leave and came especially to see us. We talked of old college friends, and how we did enjoy it! He is a full colonel, so it was quite an honor. This little section of Tokyo felt the importance of the visit, too. He promised to send us all his old WORLD CALLS, and *Christian-Evangelists;* so we shall try to catch up on Christian church news.

Another college friend, Chaplain Beauford A. Norris, *flew* all the way from Okinawa to visit us. It was at the time when I was still at Akita, so that just Shizu was here to entertain him. You cannot know how it thrills us to see old friends from the United States.

Our school work keeps us quite busy, but we are trying to help with other organizations. I am on the International Friendship Committee of the Y.W.C.A., and we are planning all sorts of things for the American women who are here as WACs and nurses. It seems the soldiers have no difficulty in being entertained in Japanese homes, but the girls are neglected.

I also have a dear friend, Mrs. Henry Topping, who was not interned during the war. In her home we meet many interesting people. The other day I met Chaplain Yandell S. Beans who is the head of all the chaplains of the Eighth Army. He is a Disciples of Christ minister. We were more than glad to know him. Life in Tokyo is like this. Tokyo has changed into an international city.

Philippine Islands

Mr. and Mrs. Allen R., 414 art Avenue, Ithaca, New York
Dr. and Mrs. C. L., 6827 16th ue, N. E., Seattle, Washington

Puerto Rico

r, Mr. and Mrs. V. C., 366 Berke- Road, Columbus 5, Ohio
ss Florence A., 1162 27th Street, Moines 11, Iowa
Mr. and Mrs. C. Manly, Box 424, amon, Puerto Rico
Mr. and Mrs. Hugh J., Box Rio Piedras, Puerto Rico

Argentina

Mr. and Mrs. Paul, Federico oze 2986, Buenos Aires, Argen- S. A.
Miss Hallie, Sucre 3001, Buenos s, Argentina, S. A.
Mr. and Mrs. T. J., c/o Edwardo Clark, Apartado No. 653 Medel- Colombia, S. A., until December

ms, Mr. and Mrs. S. S., Colegio d, Ramos Mejia, F. C. O. Buenos s, S. A.
r. and Mrs. George Earle, Ca- ua 282, Buenos Aires, Argentina, h America

Paraguay

Mr. and Mrs. R. Q., c/o Edwardo Clark, Apartado No. 653 Me- , Colombia, S. A. until August,

Miss Agnes, Casilla de Correo Asunción

Hughes, Mr. and Mrs. Fred W., Casilla de Correo 241, Asunción
*Lemmon, Mr. and Mrs. Robert B., Casilla de Correo 241, Asunción (sailing February 22) from New Orleans to B. A. and Asunción)
Mills, Mr. and Mrs. J. Raymond, Casilla de Correo 241, Asunción
Norment, Mr. and Mrs. Malcolm, Casilla de Correo 241, Asunción
Smedley, Mr. and Mrs. George, Casilla de Correo 241, Asunción
McCaw, Miss Rossie Elizabeth, Casilla de Correo 241, Asunción
¶Orvis, Miss Mary I., Box 156, Ellijay, Georgia

Tibet

¶Ogden, Mrs. Minnie A., 2400 Highland Avenue, Los Angeles 16, California
¶Shelton, Mrs. Albert L., 2253 W. 30th Street, Los Angeles, California

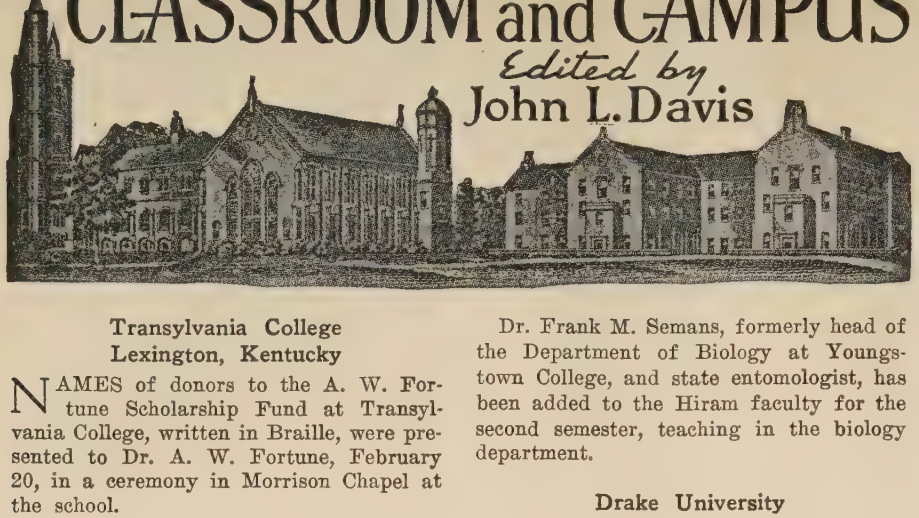
Union Work

Fonger, Mr. and Mrs. W. H., 492 Isabel Street, Sampolic, Manila, P. I.
Higdon, Mrs. E. K., Associate Director of Philippine Bureau, 222 Downey Avenue, Indianapolis, Indiana
Inman, Mr. and Mrs. S. G., Pondfield Court, Bronxville, New York (formerly Committee on Cooperation of Latin America)
Ross, Mr. and Mrs. Emory, Foreign Missions Conference of N. A., 156 Fifth Avenue, New York 10, N. Y.
Smith, Miss Zona, Barcarce 260, Piso 2, Depto., E. Buenos Aires, Argentina, South America

WORLD CALL

CLASSROOM and CAMPUS

Edited by John L. Davis



Transylvania College
Lexington, Kentucky

NAMES of donors to the A. W. Fortune Scholarship Fund at Transylvania College, written in Braille, were presented to Dr. A. W. Fortune, February 20, in a ceremony in Morrison Chapel at the school.

All of Dr. Fortune's many friends were invited to be present. The fund, started by a group who felt that establishment of such a scholarship to assist worthy students to obtain an education would be a fitting tribute to Dr. Fortune, now amounts to more than than $3,900, and it is hoped that it will soon reach $5,000 to assure a meaningful income from the endowment.

Culver-Stockton College
Canton, Missouri

Dr. George C. Lee, heart specialist with office at 1620 Professional Building, Kansas City, has been made a member of the board of trustees of Culver-Stockton at Canton, Missouri. The election of Dr. Lee fills a vacancy caused by the death of Ellison A. Poulton, St. Louis attorney.

Dr. and Mrs. Lee have two endowed scholarships in Culver-Stockton, known as the Annie Wilcoxson Lee Memorial Scholarship, in honor of Dr. Lee's mother, and the Daisy Reed Horton Memorial Scholarship in honor of Mrs. Lee's mother. The former is for a high school graduate of Howard County, and the latter for a high school graduate of Chariton County.

Hiram College
Hiram, Ohio

Hiram residents gave a farewell dinner to Dr. and Mrs. Donald H. Baker, on January 3, at the Hiram Christian Church, prior to their scheduled departure on January 10 for the Belgian Congo. Dr. Baker graduated from Hiram in 1922, and his wife, Lelia Barber Baker, graduated in 1926. As a token of appreciation and esteem, the faculty and townspeople gave Dr. Baker a sum of money sufficient to purchase a much needed surgical apparatus. The Bakers have been in Hiram the past year, on their first leave in this country since 1936. Three of their children, Margaret 12, Grace 10, and Maurice 7, accompanied them back to their work in Africa, while Loretta 14 will remain in Hiram with her aunt and uncle, Mr. and Mrs. Everton Smith, who are now in Hiram on furlough, also from Africa. Mr. Smith graduated from Hiram in 1923, and his wife, Elizabeth Baker Smith, the following year.

Dr. Frank M. Semans, formerly head of the Department of Biology at Youngstown College, and state entomologist, has been added to the Hiram faculty for the second semester, teaching in the biology department.

Drake University
Des Moines, Iowa

Frank N. Gardner began his teaching at Drake University the spring semester of 1946. He is teaching in the department of Christian Thought and Church History, and his three major subjects this semester are American Christianity, Constructive Christian Thinking, and The Theology of Barth and Brunner.

John C. Trever is teaching a course this spring in Visual Education. Mr. Trever had charge of Visual Education at Lake Geneva for the International Council of Religious Education this past summer. He has prepared two sets of slides to illustrate his lectures on the new authorized New Testament which was published in February. He uses slides extensively in teaching his classes in Old Testament. This is particularly true in the field of Archaeology.

There are seven veterans of the Disciples of Christ enrolled for ministerial work this spring semester. Two hundred sixty-four veterans were enrolled for the fall semester; and there will probably be 550 enrolled for the second semester. Many of them are in the College of Commerce.

Drury College
Springfield, Missouri

Dr. Carl Agee, Dean of the Bible College of Missouri, spoke at vesper services on January 6 and stayed over for chapel on the 8th. Dean Agee spoke at the Central Christian Church on Sunday evening to a union audience made up of South Street, Walnut Street, and Central Christian Churches.

Jack Vaughn of Norwood, Massachusetts, is serving as student worker at the South Street Christian Church.

Gene Rutledge is giving every Sunday morning to the Mountain Grove Church.

The board of the School of Bible faced a difficult decision, but has voted to change the name to the "School of Religion." The new name is much more appropriate than the old because curriculum includes not only Bible courses, but also other religions and the work of the minister and religious education.

Lynchburg College
Lynchburg, Virginia

Enrollment at Lynchburg College t a decided jump with the beginning of second semester on January 28. A 50 new veterans were admitted. Mos these are from the city of Lynchburg vicinity. The dormitories are fille capacity. The problem of having ro for freshmen next fall is already ap ent and is causing grave concern.

James C. Fox has just been appoin to the faculty as assistant professo Physical Education and Health. He gan his duties on January 15.

February 4-6, Lynchburg College host to the Virginia Ministers' Con ence for its annual meeting. Speak and leaders of discussion were Vere R ers of Roanoke, Va., Dr. James A. Cl of Indianapolis, Ind., and Joseph Smith, missionary to China who recen returned from the Philippines after be freed from Japanese prison camp.

President R. B. Montgomery was speaker at Guilford College, Guilfo N. C., on the 112th Charter Day, Sund January 13.

Christian College
Columbia, Missouri

Dr. T. Z. Koo of China was a lunch guest and an assembly speaker on campus of Christian College on Janua 10. Dr. Koo is probably the best-know Christian in China. He was a membe the Chinese delegation to the United N tions Conference at San Francisco.

Dr. J. C. Miller, president of Christi College, is president of the state conv tion this year. The program for the fir annual convention in two years is now b ing formulated. The convention will held in Jefferson City, May 7, 8, and

Dr. C. E. Lemmon, pastor of the Fir Christian Church, Columbia, was t vesper speaker in the college chapel r cently.

Bethany College
Bethany, West Virginia

At Bethany College, as elsewhere the American college scene, the center interest is the veteran—his housing, h social adjustments, and his academ orientation. Plans were made to accom modate one hundred additional stude in the second semester which began February 10. Most of these will b housed in Cochran Hall which has bee fully remodelled for that purpose. Ma ried "GI's" are having a difficult ti locating quarters in an already ov crowded village.

A Veterans' Club has been formed discuss problems relating to the GI the campus. The moving spirit was H. R. Eliassen, head of the departme of education, himself a veteran of Wor War I. The club is not a pressure grou and meets only for social purposes.

A Veterans' Administration Guidan Center was opened at the college Janua 2 to handle the guidance of veterans World War II in the northern part West Virginia and Southwestern Pen sylvania. E. W. Gordon is co-ordina

Veterans' Administration; the ded by the college consists of enberger, chief appraiser, Mrs. lson, psychometrist, with Pro- assen, Leitch, and Kirkpatrick nts.

e College of the Bible Lexington, Kentucky

educational scholarships have by the Madison Avenue Chris- h, Covington, Ky., at the sug- Prof. John F. Huskey, chair- e Missions Committee. Barton n is minister.

olarship for $150 annually was he College of the Bible, Lex- y., to assist deserving minis- ents. It is to be known as the . B. Bowen Scholarship," honor- Bowen who was pastor of the the past eighteen years pre- oing to the College of the Bible sident.

er scholarship for $150 will be ually to Transylvania College, Ky., to assist some deserving udent. It will be named the Willis Hagin Scholarship," in Dr. Hagin who served Madison or twenty-two years, and to Hampton Adams, who grew up Hagin's ministry, dedicated his *Calling Men for the Ministry.*

ois Disciples Foundation Champaign, Illinois

-year vacation at the University s virtually removes February calendar of student activities, he inviting programs kept going ome-town students. Observance Racial Week was provided at isciples Foundation in January. lay evenings were given to the tion.

uary 13, at the Candletip Sup- am, students conducted a wor- ce built around the sources and tion of Negro Spirituals; Miss Brown, Student Pastor, spoke Church and the Race Problem." nd sharing in the meeting were ert Negro students.

uary 20, the Negro friends pro- program. A University student ompanied by another. A local l played piano numbers. Taylor leader of Douglas Social Center, "Inter-cultural Relations" and scussion. Dr. Fisher spoke in g moments, leaving no doubt as pen door for Negroes at The y Place Church.

as Christian University Fort Worth, Texas

uspension for a year because of ulations relating to travel and as, the Ministers' Week was held College of the Bible, February isiting speakers were Walter W. , executive secretary of the de- of international justice and l of the Federal Council of of Christ in America, and Homer Carpenter, minister of the First Christian Church of Louisville, Ky. Other faculty members were Roy E. Snodgrass, minister of the First Church, Amarillo, Tex., and Cecil F. Cheverton, professor of Old Testament, Brite College. Doctors Van Kirk and Carpenter were brought to the campus by the Wells and McFadin lectureships.

Prof. Charles R. Sherer, head of the mathematics department, has returned to the campus after teaching several months in the American University—Army GI school—at Biarritz, France.

Midyear commencement exercises were held February 24 for 41 seniors and seven graduate students.

Dr. Walter Volbach, graduate of several German universities, who fled Vienna in 1936, has been appointed to the faculty of the speech-drama department of the School of Fine Arts.

Eureka College Eureka, Illinois

Two additions to the Eureka College faculty were made in January. Robert Pugh, graduate of the college in 1940, was appointed to an instructorship in history. Mr. Pugh won a competitive scholarship at the University of Illinois in 1940 and earned the master's degree in 1941. He taught at Tabor College the following year, and then served three years in the Army, from which he was discharged last spring. He has been studying toward his doctor's degree at the University of Illinois since September. He began teaching at Eureka on January 29.

Harold M. Barrow, recently discharged from the Navy, was appointed director of physical education and began his work on January 22. A graduate of Westminster College, Fulton, Missouri, he earned his master's degree at the University of Missouri, and had been athletic director of the Fulton, Missouri, high school for six years before he enlisted in the Navy.

Eight members of the college faculty spoke in churches on Higher Education Day, January 20.

Phillips University Enid, Oklahoma

Varsity Courts and Campus Courts, two attractive clusters of pre-fabricated unit houses, 33 in number, furnished the greatest relief and best answer to housing shortages at Phillips University, and brings the university's apartment holdings to about 50.

P. H. Welshimer, noted minister, Canton, Ohio, is to deliver the baccalaureate sermon on May 27.

The campus took on new life at the semester's turn because of the return of more than 100 veterans (a number were chaplains) and about 25 new ministerial students. The ministry, pre-medical, and pre-engineering programs enrolled the greatest number of returnees. The enrollment total nears 800.

Through the interest of the students in the W.S.S. Fund, more than $2,000 has been raised to bring to this campus next semester, four Filipino girls.

The annual meeting of Oklahoma ministers in Enid in January brought to the campus several hundred pastors. Guest lecturer was Bishop Edwin Holt Hughes of Maryland. Bible College classes were dismissed so that the students could attend the sessions and seminars.

Butler University Indianapolis, Indiana

Dr. Paul Henry Fall, president of Hiram College, Hiram, Ohio, was the speaker for Butler University's 64th annual Founders' Day exercises on February 7. Dr. Fall gave two addresses, the first talk before members of the faculty, student body, board of directors, and friends of Butler at an all-school convocation in the Sweeney Chapel of the School of Religion. An academic processional of faculty, board members, and students of the senior class opened the morning exercises.

The second and main address of the day was given at the traditional Founders' Day dinner in the Travertine Room of the Hotel Lincoln. Professor L. Gray Burdin, chairman of the university's public occasions committee, was in charge of arrangements.

Below is the artist's sketch of the proposed women's dormitory to be constructed at Hiram College, Hiram, Ohio, at an approximate cost of $250,000, to accommodate between 90 and 100 students.

With Christ We Build Anew

A Service of Dedication for the Easter Offering

By DORIS CLORE DEMAREE

In the central part of the chancel arrange a long table with flowers and tall cross. (A lighted cross will be most effec At each side place a small reading stand for the Reader and for the Reader of Scripture. The choir will be seated in the usual pl at each side of chancel. Those who are to have the Invocation, Offertory Prayer, and the Benediction may be seated at side fro congregation.

The six "spirits"—Service, Missions, Evangelism, Consecration, Dedication and Giving—should be gowned in white robes. bons with the individual names lettered upon them may be worn diagonally across their chests. They will enter one at a tim they speak and group themselves at back of central table.

Those who are to bring forward the departmental offerings or class offerings will be seated in the congregation. After ushers have gathered the offering they will go forward with the ushers and stand until the dedicatory prayer is finished, then e will place his offering upon the central table before the cross.

All hymns have been chosen from the hymnal, "Christian Worship," but will be found in many other hymnals, also.

Prelude: Any Easter hymn not used otherwise.

Call to Worship:

Christ the Lord is risen!
Let bells peel out the news!
Go tell the world he is risen today.
Praise God for his lovingkindness toward us.
Come ye and bow down with gladness.
Christ the Lord is risen!

Hymn: "Praise the Lord; Ye Heavens Adore Him."

Invocation: (By selected person).

Reader of Scripture: Matthew 28:1-7.

Hymn: "Christ the Lord Is Risen Today."

Reader:

Christ the Lord is risen!
Hail him with songs of praise and joy.
Bow down before him with adoration.
Serve him with your whole heart.

Reader of Scripture: Matthew 28:19-20.

Hymn: "Crown Him With Many Crowns."

Reader:

He hath given his life
That you and I may have eternal life.
Crown him with many crowns!
Today we sing the praise
Of One who gave his life
That you and I might live.
He was only a lowly carpenter
But he served all mankind
For the glory of God, our Father.
What have we to offer in return?
What is your gift? And mine?

Spirit of Service:

With Christ I build through Service.
In our church parsonages,
In church schools, on the mission fields,
In hospitals, and many other places,
We find men and women giving their service.
"Learn of me," the Master said,
And gave himself full time for others.
In like manner are many Christians today
Giving themselves full time for others.
Christian service flags
Are being imprinted with crosses in their honor.
These Christians are indeed saying
With the psalmist of old,
"I delight to do Thy will, O God."
This is my gift to the glory of Christ,
To build with him through service.

Hymn: "Lord, Speak to Me That I May Speak."

Spirit of Evangelism:

With Christ I shall build through evangelism.
Into the highways and the byways
Of this great land I shall go
Telling the story of Jesus Christ.
A fisher of men I shall be
As I answer the Master's call.
Unto my neighbor I shall say,
"Come, thou, and follow the Christ with me."
The fields are white unto the harvest.
I shall go out to reap.
With Christ I shall build through evangelism.

Hymn: "We Have Heard the Joyful Sound."

Spirit of Missions:

With Christ I shall build through missions.
Into the whole world I shall go
Proclaiming the Christ.
To the cold and hungry,
To the sick and imprisoned,
To all who have a need of body or soul,
I shall go with a tender hand
And friendly word of cheer.
"Inasmuch," the Master said.
I shall preach unto them Christ
And they shall find his peace.
Into a world long too full of hate
And greed I shall preach the Christ
Until we build his kingdom here.
With Christ I build through missions.

Hymn: "Christ for the World We Sing."

Reader of Scripture: John 21:15-17; John 15:14.

Reader:

"Feed my sheep," the Master said.
"If you love me you will do all that I ask."
Shall we build with Christ?
"If you love me you will do as I ask."
Shall we build with Christ?
Can we do less?

Hymn: "We Would Be Building."

Spirit of Consecration:

We come, O Christ, to thee,
To consecrate our lives in thy service.
Take us; teach us; use us as thou wilt.
Forgetting self we come to thee
With all that we are and shall be.

Hymn: "My Life, My Love, I Giv Thee" (This may be used as an in tion hymn if desired. In any cas should be sung prayerfully and mean fully).

Reader of Scripture: 1 Corinth 12:4-11.

Spirit of Dedication:

Our lives have been consecrated to Ch
We would dedicate them to specific ta
To some have been given one ability.
To some another. We would dedicat
Our talents to the service of Christ.
We would tithe our talents and our s
To his service.
Some can teach, some sing,
Some care for neighbor in distress.
Some can find opportunities to speak
Kind words, be friendly to the strang
To pray for those who need this help.
Some will want to dedicate themselv
To full-time Christian service
As preacher, missionary, religious e cator, doctor, nurse.
In this holy hour we dedicate ourselv

Hymn: "Take My Life, and Le Be."

Reader of Scripture: Romans 10:12

Spirit of Giving:

And how shall they hear unless
We send them preachers?
How shall the work of the Christ
Be done unless we give of our possessio
With joy and gladness
We bring the best to God.
With exultation and praise
We bring our tithe—
Yes, more—a love gift for the Master
On this glad Easter day.

Offertory: (While appropriate music played the ushers will gather the offer As they bring forward the offering representatives of the classes or dep ments will also bring forward t special offerings and stand with ushers until the prayer of dedicat Then they will place the offerings u the central table before the cross).

Offertory Prayer: (By selected pers

Reader of Scripture: John 20:11-17

Hymn: "I Know That My Redee Lives" (Congregation will rise and with fervor).

Benediction: (By selected person).

Women and World Highways

A Modern Pilgrim's Progress:

The World Day of Prayer

all the years since 1887 there has been a Pilgrim's ess toward church on a certain special day each year, d be fascinating to watch if only we could summon "Christiana" of her particular era. In almost any long parade covering sixty years the main interest easily focus on fashions: bustles! leg o' mutton bble skirts! Merry Widow hats! But ours would be picturesque processional where style would hardly nce the first thing noticeable would be that every had a peculiarly lovely look upon her face: "What oes she care about so much?" you would ask.

answer would be that she cares about *the earth:* family of the whole church in the whole world. In s on her way to church for no other reason but to neighbor on her knees." . . . .

this thrilling Pilgrim's Progress on each first Fri- t: it starts first west of the International Date Line, islanders and New Zealanders—because Friday morn- with them while we are still sleeping Thursday. day progressing, as the sun moves eastward reaching ter country . . . . —then, forty hours later, notice the nt observance being held by fur-clad Eskimaux on awrence Island, off the coast of Alaska, thirty miles e Date Line and about the same distance from the le. A little island; iced in from November to May; those months; yet loving the whole family of the ch in the whole world on its knees, with neither ts nor race limits making it feel far off, since all r near the same God and Father for whom the whole heaven and earth is named. . . . .

—From *World Day of Prayer Handbook.*

World Commission of Women?

dapted from a news release from the Office Inter-American Affairs, Washington, D. C.

D Commission of Women, similar in organization unction to the Inter-American Commission of Women, pe of Miss Minerva Bernardino, chairman of the mission, delegate to the United Nations Assembly from the Dominican Republic.

Bernardino represented her country in the Inter- Conference on Problems of War and Peace in Mex- n March, 1945, and in the United Nations Confer- an Francisco in May. She is deeply interested in ipation of women in the affairs of their countries e world, and after the close of the London assembly Russia, Italy and France to study the political, civil, status of women and efforts that are being made in their essential rights.

possibility of the creation of a world committee of sponsible to the United Nations Organization, was at the San Francisco conference," Miss Bernar- d in discussing the proposal in Washington before r London. "It was suggested by Dr. Bertha Lutz, from Brazil and a pioneer women's leader in her hat the Economic and Social Council of the United hould set up a special commission of women to study rt on the political, civil, and economic status of ith special reference to discrimination and limita- ed upon them by reason of their sex."

ea of the proposed commission was received favor- icularly among the women delegates, and thirty-five of the conference delegations signified their ap- such a body.

"I explained there," Miss Bernardino said, "the organization and work of the Inter-American Commission of Women, and what it has accomplished in gaining the rights of women in the American republics. I offered the benefit of its organization and experience in these affairs as a pattern for a universal commission. The Inter-American Commission of Women is a practical working example on a continental scale of what we proposed on a world basis: women of different nationalities, of different countries, religion, history and cultures, collaborating and cooperating to solve their mutual problems, and to establish permanent essential rights for themselves and their children.

"It is my thought, now, that able women of the world should pool their energies, knowledge, and activities for the good of women everywhere who still lack the inherent rights to which the dignity of their sex, and their responsibilities as mothers of the race, should entitle them.

The Inter-American Commission, which includes representation from the United States along with the other American republics, was one of the first organizations to petition the American governments to include qualified women among international representatives. The fact that in the Charter of the United Nations there is the provision of equality for men and women to participate in the international organization is due largely, Miss Bernardino believes, to the presence at San Francisco of women delegates who worked determinedly for inclusion of this declaration.

"Women leaders everywhere," Miss Bernardino continued, "feel that their work in the future must serve a more universal cause. As Jan Masaryk, Minister of Foreign Affairs of Czechoslovakia, declared at San Francisco: 'There will not be any longer those charming women's club meetings which I have attended for so many years, with their luncheons of a little salad with the green jelly! We must now do our supreme duty to save our civilization.' I therefore believe that the shelter of the United Nations Organization should provide for a feminine institution corresponding to these needs—to coordinate all the activities of women's organizations, and to cooperate with men in establishing the essential human freedoms for all people."

The objective of this proposal—the bringing of the women of the world to their highest development as members of their own communities and of the world family—is one which is of deep concern to all Christians. It is in accord with the purposes of God for all persons. Its implications for the world mission of the church, by way of both opportunity and urgency, are evident. Christian women will therefore watch with keen interest the disposition of the proposal in the meetings of the United Nations Organization.

"Peace Through the Cross"

"In the fellowship of the Cross is the hope for the creation of a new Christian world order." In keeping with this recent statement of Dr. Hachiro Yuasa, former president of Doshisha University, Japan, "Peace Through the Cross," is a timely theme for the Easter Week of Prayer, April 15-19.

Three inspiring services have been prepared for the week by Mrs. Harold F. Humbert, Enid, Oklahoma. Sample copies have gone to all presidents of missionary societies and women's councils. Plans should be under way to make this one of the mountain-top experiences of the year in every church. Materials should be ordered early and preparations made for the sacrificial offering that is a traditional part of the Good Friday service.

"More things are wrought by prayer
Than this world dreams of—"

For Adult Missionary Groups

Theme: Africa

I Never Knew

IT IS not given to many members of adult missionary groups to see first hand the work of any of our foreign mission fields. Virgil Sly begins his article in the January 13 *Front Rank*—"And He Healed Them"— with the words: "Before I went to the Congo, I did not know the tragedy of human suffering." Then he goes on to give in some detail his impression of the medical work of Disciples of Christ in Africa. Do not miss that article and the one in the January WORLD CALL on "The Church at Work in Congo." Watch for every article that comes from Mr. Sly's pen while he is so fresh from the field. He *knows* now of what he is writing.

All adult missionary groups should *know* the work which we are helping to support. In using the discussion packet, are you successfully tying in Virginia Clarke's excellent pamphlet, *The Disciples of Christ in Africa?* For instance, in following Mrs. Sherman's *Guide,* be sure that Mrs. Clarke's picture of educational work is presented as a part of the total picture and that the evangelistic section of the pamphlet accompanies the study of the church in Africa. Find a place to present carefully all phases of the work.

An Unusual Experience

Lois Anna Ely who compiled the program packet, *New Life for Africa,* had an unusual experience in January. She was visiting the Southern Christian Institute on the very day of the regular campus missionary meeting. Miss Ely, who has listened to various criticisms of the packet, particularly as to the excess of material for any given program and the multiplicity of people involved in the presentation, was particularly interested in what was going to happen to the material in that home mission institution.

She reports an excellent meeting in which four people had an active part in addition to the presiding officer, the secretary, and those who offered brief prayers.

Both men and women were present. The leader had chosen well the sections to be presented; and the participants, especially the leader, were well prepared. They *knew* their material both with head and heart.

After the program concluded, one of the group passed some of her Christmas chocolates and then all lingered for a social period in which they fired questions about China at Miss Ely. Then they sang a group of spirituals as only such a group can do. But more of S. C. I. in a later month. The important thing is that a goodly number of the group contributed something to the success of the meeting, but it was the well-prepared leader who set the tone of the evening. Your church needs *you* for leadership. Leaders are all important. Will you be one of the individuals represented in a laboratory training school or conference the coming season? The aim is an increase of 10 per cent in churches represented in these educational projects.

Freedom from Fear

One day, Edna Poole says, one of our missionaries was resting in the forest shade before facing the noon sun in an open village. Some of the village women saw her there, gesticulated in surprise, and then turned away. The missionary wondered why they did not come to greet her. Later, when she had arrived at the village, the women sought her out and asked: "Didn't we see you sitting there in the edge of the forest? Weren't you afraid? That is a haunted spot near the pit where we throw the dead people charms and medicines. Didn't anything harm you?"

Before the missionary could think of a suitable reply, a little child looked at the women and said, "Ah, don't you know? She is a Jesus person and doesn't have to be afraid." Jesus people enjoy freedom from fear.

Worship Service for April

For April there is another good worship service from Edna Poole: "Following the Trail of Faith We Grow." Miss Poole's worship services bring us very close to fundamentals in Christian faith and experience. One is reminded of Albert Schweitzer's words: "He commands. And to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship, and, as an ineffable mystery, they shall learn in their own experience who he is."

My Port of Destination

Celestine Smith—the first American Negro to enroll for foreign service under the YWCA—was writing to her fellow staff members on September 28, 1934: "Within another 18 hours I shall be at Lagos in Nigeria, my port of destination." In her letter that night she quoted the above words of Dr. Schweitzer.

A few days later from Lagos she wrote: "I do not know which impresses me most, the overwhelming need of the people—especially women and girls in every area of life, a need so great that it is at times depressing—or the challenge of the possibilities for service which are inherent in the situation." And a month later: "The coming of a young Negro woman to this place seems to send a not unpleasant ripple through the whole community. A minister said yesterday that he had been here three years and he had never seen anything that affected the African women and young people quite in the same as my coming. A dark face from a means something to these people."

It Has Been a Great Relief

Miss Smith continued: "As a N it has been a great relief to me t for a season in a place where one is faced with segregation and the color . . . The racial issues here do not seem be quite so petty as the racial issues home. In Nigeria it is the questio foreign policies and native rights question of Empire and pro-European anti-European influences."

Celestine Smith liked Africa in her month. Listen to her comment: "If said-to-be-the-worst of God's world beautiful and as pleasing as this, and the supposedly worst of God's chil are as kind, sincere, aspiring and as cerned about the future of themselv their children and their country as these Africans—then art Thou good deed, O God—for I have seen with own eyes that which men deem worst: that, even that, is beautiful and good behold."

Contrasts Are Interesting

Inasmuch as contrasts are always int esting, turn from those comments Miss Smith's to the article by Pr Okechukwu Ikejiani in the *Magazine gest* for January, 1946—"Nigeria's Mo in-America Revolution." The prince studied in Cambridge, New Brunsw Chicago, Ann Arbor, and Toronto. article merits both a careful perusal meditation upon this question: If N geria's revolution has been made in Am ica, and is being made here today, hav and my fellow Christians contributed the life of its leaders the best that had to give?

The Church Is the People

In regard to Nigeria, a missionary periodical recently carried this statement "The church is no longer a body apa from the people; it is the people. It i Leader-Group of the best educated a most progressive people of the land, pe ple with spiritual concepts. In the velopment of the most fundamental of industries (agriculture, an industry wh affects the very heart of the nation) church must use its influence, if spiritu values are to be maintained and cold m terialism avoided."

Linked by Air

On January 13 Pan American Wo Airways established direct service betw New York and Leopoldville with the parture of a trans-Atlantic Clipper ca ing sixteen passengers. Thus is La Guar Field linked by air with the capital Belgian Congo.

YOUTH AND MISSIONS

ney Come to Us

By JOHN McCAW*

rience in an eating "co-op" nt to the campus of a large brought home a lesson which be forgotten. The occasion urn to the co-op of a former A gracious lady seated at his ng the casual conversation of inquired of his work. The plied that he was responsible eligious welfare of the Prot- dents on the campus of this ersity. There followed a dis- d elaboration of the type of he was doing.

with a plea in her voice and genuine concern upon her face, to him and said, "Is there hat you can do for my people? our country and come to your nd attend your large univer- ey come expecting to find a Christians and they expect to e universities a Christian at- However, when they arrive, and Christian attitudes are not in evidence. They soon find in agnostic and even ungodly hose who seem to be the most ed and even the most intellec- our college campuses are the attract their attention. How- groups do not inspire Christian the part of my friends, nor do rm the Christian teachings of naries which your land sent to

t," she said, "what they learn years here is sufficient to undo r country a generation of work part of your missionaries. So ur fine young people are lost to of Christianity and positive by their contact with secular n and a low conception of mor- part of American university What can be done for them?"

ly who was speaking was a dent doing graduate work at sity, after having spent years e in the field of religious edu- China. Her comment compels it that little is done to main- ntinuity of consistency between we commission our mission- in the foreign lands and that do in our treatment of foreign s they come to our colleges and s.

d director of student work, The ristian Missionary Society.

As Christian youth and college students, we need to understand the world-wide interrelationship of all youth, as well as of college and university students. We need to realize the subtle ways in which we affect the very integrity of our missionary program around the world by the way we act in the educational institutions of our own land. There is a direct relationship between our actions as Christian American youth and the strengthening or weakening of our church's missionary program. Now we can be tested. Our consistency can be measured right in our home areas, for modern transportation and communication as well as other developments have made it possible for large groups of people to come and see us in action. They will not see the dedicated, self-sacrificing missionaries. Instead they will see the average cross-section hurly-burly and materialistic scramble of the American scene.

Dr. Paul J. Braisted, of the Hazen Foundation, in a statement discussing "Foreign Students In Our Midst," published in "Unofficial Ambassadors," for 1944, points out that the primary medium of cultural relations is the foreign traveler. He also says that among those who go abroad, students and scholars, because of their interests, competence, and influence, are the most strategic group. He concludes that whether a foreign pilgrimage of scholars or students bears fruit in understanding, good will, and constructive international service, depends less upon formal study than upon personal and social relationships.

It is these personal and social relationships which are so increasingly important in the present day. Why is this? Because of the fact that there is a "little invasion" of the United States and its university, college, and technical training centers by thousands of young people from other lands.

India is one instance. Current plans calling for the coming to this nation of between 15,000 to 20,000 Indian students in the next few years present us with a challenge in relationship to the future development of India, the future relationships of Orient and Occident, and the testing of our own consistency as a democratic Christian nation.

What will a Hindu Indian think when he comes to this country and finds a caste system existing on our college campuses, with exclusions from various social groups because a person is this or that? When he finds that Christianity condones, to all practical purposes, a caste system in large sections of our country? Will he be challenged to go back and inculcate ideals of democracy among his own people? Will he leave America with a profound sense of service to mankind, or will he be interested merely in developing the materialistic and technological advantages of life so that automobiles, washing machines, telephones, will be available?

(To be continued in the April issue)

Missions in CYF

Circles and Triangles

Seniors:

"What Have We Done to These Our Brothers?" is the worship service planned to accompany Program Three, in Africa. Suggestions for both are provided in *Program and Discussion Suggestions for Youth on Africa.*[1]

Intermediates:

"Christ Comes to Africa," is the program for those attempting to complete *More About Africa in six sessions.* "We Meet Our African Friends" is the lesson for those who are devoting an entire program to each session suggested in *More About Africa.*[1]

Sunday Evening Meetings

Although *Fellowship* placed the first unit on Africa for seniors in January and the first for intermediates in February, many groups will doubtless rearrange units so that a study of Africa will occur in March. Interest in your programs can be increased greatly by the use of the picture book, *This Is Africa,* and the illustrated map of Africa.[1] (Each, 25 cents.)

Our Belgian Congo Mission

All groups should be considering material for their program or programs on the work of our own mission stations. Suggestions for the discussion and worship programs may be found in *Missionary Education Suggestions on "Africa" for the CYF.* (Free.)[1] The leader or resource person should be reading *Sila, Son of Congo.*[1] *They Went to Africa,* recently revised Africa Biography Set, will supply the biographical sketches you will need to make our work near and real. *Disciples of Christ in Africa*[1] describes the work of our stations by word and by picture.

Early and careful preparation for this study will enable you to present more effectively our opportunity in the Congo and to inspire more interest in meeting it.

[1]Available from The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana.

April

April 14: Palm Sunday
April 19: Good Friday
April 21: Easter. A sunrise service is a good beginning.

This is victory month. Each of your group already a member of the church will want to bring his friends into this fellowship.

Missionary Worship Service

Theme: Following the Trail of Faith

APRIL

We Grow

Hymn: "O Jesus, I Have Promised" *(Christian Worship: A Hymnal,* 308).

Reader: "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with *truth.*"

Leader: We grow in *Truth.* The truth frees our hearts and minds, giving us confidence and hope.

Reader: "And having on the breastplate of *righteousness.*"

Leader: We grow in *Righteousness.* "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of the sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Reader: "And your feet shod with the preparation of the *Gospel of peace.*"

Leader: We grow in the preparation of the *Gospel of Peace* and "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

Reader: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

Leader: We grow in faith. . . . May we have the *Faith* as of Abraham to come at God's call to a new life, overcoming the wickedness of the old.

Reader: "And take the helmet of *salvation.*"

Leader: We grow toward *Salvation.* We must continually strive to conduct our affairs with our fellow men in such order that the Savior can say of us as of Zacchaeus, "This day is *salvation* come to this house."

Reader: "And the sword of the Spirit, which is the *word of God.*"

Leader: We grow in knowledge of the *word of God.* "Thy *Word* is a lamp unto my feet, and a light unto my path."

Hymn: "Lord, Speak to Me" *(Christian Worship: A Hymnal,* 470).

Leader: Growing in faith then brings truth, righteousness, peace, and salvation, Paul expresses this in another way—

Reader: Romans 8:37-39.

Storyteller: In an African village a baby died. The mother and other women of the family put on the bits of dirty rags, the white clay on their bodies, the mud in their hair and groveled in the dirt as the heathen Congolese do in the presence of death.

The next morning they formed a procession, parading up and down the road, wailing, chanting, screaming, and beating the air with palm branches.

A twelve-year-old schoolboy, with intense feeling and a face drawn with fear, explained to the missionary, "They're driving the spirit of an ape out of here so it won't get the other baby of that mother!"

In another African village a baby died. The young parents were students in the evangelistic school, planning to be Christian teachers.

Around them, too, was a group of women and men. But they sat all night long with this bereaved father and mother. They sat around a fire, singing and talking. The next morning they made a little box; they found a little white dress; and there was a minister who could read to them in their language out of God's Book, "In my Father's house, there are many mansions."

In the hearts of this mother and father was no fear. Rather there was hope and trust that their child was in the loving care of the Father.

A young man and his wife came to Bolenge to be teachers in the station school. He began to build a new house. His friends helped and when the house was finished, the station friends and missionaries joined in a housewarming.

One day the husband became ver and was taken to the Bolenge hosp For some time it seemed he could not but eventually he began to get well.

When the time came for him to the hospital, one of the Christian tea heard them discussing where they w live. The non-Christian relatives had to convince the young man and his that the evil spirit causing the illness in the house and had taken possessio it. They insisted that he should not back to the house lest this spirit suc this time in killing him.

It was a hard trial for one who still very weak from a long, severe, illn The strong-hearted Apia, the wo worker of the Bolenge church, steppe She and her husband were pioneer gelists. She took this young coupl their house, stayed with them the firs days and nights, and helped to prov them that they could be more than querors through Him that loved them

Leader: And, in following the trai faith we grow in truth, righteousn peace, and salvation.

Prayer.

Hymn: "I Am Thine, O Lord" *(Chr tian Worship: A Hymnal,* 312).

Echoes From Everywhere

Knitting at Los Haro

The fever of knitting on a loom has struck the men of Los Haro, Mexico. Two years ago before I moved here I learned this kind of knitting, thinking the men could occupy themselves at the season of the year when their crops are in and they have much spare time. Not until now have they become interested. Thus moves work in rural Mexico. Patience, PATIENCE, PATIENCE! This is the lesson one must learn with every undertaking. Three men are now knitting sweaters, and two others have their looms made. Two girls and a woman are also receiving instructions in two-needle knitting.

—RUTH LESLIE.

Young People In Medellin

R. Q. Adams, missionary studying in Medellin, Colombia, preparatory to work in Paraguay, tells of the following incident:

"On Saturday I attend the Young People's Association meeting at the Presbyterian Church. I get to practice my Spanish and have the privilege of meeting some fine Christian young people. One of the young men has been stoned and dragged out of a village not far from Medellin. The offense? He was declaring the Good News that Jesus is the Savior of the world. At the Saturday night meetings the young folk have a devotional period, business meeting, and a period of games. I find little difference between this group of young people and the group of Christian youth in the States. However, here all ages meet together for an evening of fellowship and fun."

Union Seminary Notes

The 1945 Seminary year closed w the graduation service held in Cen Methodist Church on November 28 w Dr. Fred Aden as the speaker. T were three graduates, and two who given certificates and who will be s diplomas at the completion of a ye field work. Elsa Martinez and Alb Merubia (one of the graduates) wil as bride and groom to Bolivia to be work in the Methodist churches Another couple will go to Chile to w in the Presbyterian Church. Two o students, Sr. Cleto Zambrana, a pas from Bolivia, and Milda Schwyn, a S Evangelical girl from Uruguay, w given certificates previously indica that they had completed two years work in the Facultad. Francisco Ar a graduate, will go to Costa Rica work; and Fidela Ponce, the third gra uate, will work in Chile.

—GEORGE EARLE OWEN

Buenos Aires, Argentina.

En Route to Congo

It seems queer for me to write "Cai Egypt" and to realize that we are tually here. It is difficult to describe that one sees. On November 8 we the pyramids and rode on the camels got a thrill out of that. We drove thro a nice residence part of town; saw of the royal palaces and the outside o exposition grounds. On the road to pyramids the guide showed us the ho where Chiang Kai-shek and Presid Roosevelt lived when they were here the conference. We drove through irr ed land until we were almost to the py

re was enough haze that we
e them very far away. But
it was clear and sunny.
re enough camels for all but
Ellsworth [Lewis] and Walter
went on horses and their wives
ith them later so that they
he thrill also. Little Douglas
long-eared donkey.
-hill to the largest pyramid;
hill to the Sphinx. It is some-
ick on when the camel kneels
g thrown back and forth in a
ng chair. The nice fat guide
d white silk gown was a jolly
spoke English we could under-

—Gertrude Shoemaker.

l
"der"

to India, the Hall and Reyn-
s stopped in Australia for a
d some interesting experiences.
rs. William Hall wrote:
may not be conscious that there
es of our brotherhood in Aus-
ere are at least a dozen in and
dney, and Melbourne has more
other city in the world. Last
net Ira Paternoster who directed
people's conference which I at-
Ohio. Here I spent a day in
of his parents in North Sydney
ded his father's church. We
en in several of the churches
had many invitations into the
our people here. The churches
ch like our churches at home
el more at home in church than
else. Our churches here are
l enthusiastic. We wish that
le from our American churches
them. They carry on their
program in India, the New
and South America."

Hidden Answers

at does America owe the
lippines and why?
at part can missions play in
ing the new world better?
w much did the evacuation
Japanese Americans cost the
leral Government?
me three distinct notes that
voice of religion should
nd today.
y does the United States
r a major responsibility for
security of Russo-American
lerstanding?
at class of people in Ger-
ny are most able to give lead-
hip to their countrymen and
y?
cribe present-day conditions
China since the close of the
.
s Christianity made a differ-
e in the Congo? Give rea-
s for your statement.
at is *Reforme?*
at are the objectives of the
ly-formed National Lay-
n's League?

Faithful to the End

A lone woman appeared at the door of our mission center, a stranger who said she wanted to see me or Srita. Suarez, or both of us. Thinking she was a patient we took her into the clinic. She was a patient, but not in the usual sense of the word. Her story was that she was here with her grandmother who is in a dying condition. Both of them know the Scriptures and obey them. Her grandmother has a son in Los Haro who is Catholic as are all members of his family, and they were going to bring in the priest against the wishes of the grandmother and this granddaughter. She said the grandmother was growing unconscious; that they would bring the priest and he would give extreme unction and report that she had confessed, as all Protestants do in the end (according to the Catholics). "The Protestant religion is good enough to live by, but they want to die Catholics."

There was not much to say to this woman and her grandmother except to ask them to remain faithful in their testimony and oppose the planned ceremony; but, if it does come, to remain calm and be at peace with God, and patiently wait for the Truth to shed its own light. The visitor asked that we sing a hymn with her and we sang "What a Friend We Have in Jesus." She left feeling better, resolved to give a faithful testimony of what she believes, even in silence if that should be the way.

—Florine Cantrell.

Los Haro, Mexico

Postwar Travel

The ship we are traveling on to China is a small freighter of about 10,000 tons, built just last May. There are 12 officers, all of whom seem to be very pleasant. There is a crew of 43, a general assortment of Americans, Russians, Chinese and Italians, and they all do their work well.

There are eleven passengers. Lyrel Teagarden and I are in one cabin. The accommodations are far inferior to those of the great passenger ships on which I have crossed the Pacific in the past, but everything is very comfortable, the food is good, and life is informal and entirely satisfactory.

China. —Stella Tremaine.

Dreams of A Missionary

During our first term in Congo we learned the language, or it would be more accurate to say we began to learn the language, and learned something of the customs of the natives. Also, we tried to envisage the type of hospital needed to meet the needs of the people. We believe that each Congo hospital should have a small number of actual beds where very sick patients may be treated and that the operating rooms should have a minimum of modern equipment, which we are going to take back with us. Electric lighting is necessary for our operating rooms. Also, a small separate obstetrical unit should be established so that we can give our help as we are able in aiding the birth of children.

In Memoriam

Mrs. Esther Redman, January 7, 1946, Owensville, Indiana. Loyal and active member of the church and missionary society. A member of the church board. Age 60.

Miss Doris Powell, January 28, 1946, Louisville, Kentucky. Daughter of E. M. and Dr. Anna Gordon, former missionaries in Mungeli, India. Following the death of Mr. Gordon, Dr. Anna Gordon was married to E. L. Powell. Doris was a devoted member of First Christian Church, having been baptized by Dr. Powell.

Mrs. M. M. Haynes, January 17, 1946, Hastings, Nebraska. A lifetime and consecrated worker in the missionary society, Bible school, and other activities in the church. Age 69.

As we go out this second term it is with the aim of establishing the type of hospital we believe should be the minimum for a Congo hospital. Simple structures made of home-made brick, using mud mortar and equipped with only the essentials of equipment can go a long way in alleviating the human misery so prevalent among our native friends in Congo.

—Drs. Howard and Marjorie Horner.
Dayton, Ohio.

Sharing Jamaica

We are continually saying that we wish we might share our Jamaica with you—waving palms against a brilliant sunset, towering cottonwood trees like giants beside the road, poinsettias and bougainvillia banked in breath-taking beauty along the fence rows. We would like to have you share the kindness and courtesy of the people, especially country folk. They are lovable neighbors—plain and poor and friendly. If you could only hear a large group of them singing! Their choral singing is superb. Nothing could make us happier than to be able to share the lovely things of Jamaica.

But the picture would not be complete and we would not be honest if we did not share also the sad and sordid side—concubinage, poverty, ignorance, disease and despair. These combine in a discouraging total, where only one with the patience of a Job and the vision of an Ezekiel would ever attempt to change things. One without faith in God would be defeated before he began. But "with God all things are possible."

The new Jamaica will come slowly, but it will come, *is* coming in fact. For example, there was a higher percentage of marriages this last year than any time since 1907. This means more home life. Rum and gambling are rampant through the land, but education and religion are advancing. I know of four new secondary schools being started this year, our own being one of them.

—Archie Allan.

Lawrence Tavern, Jamaica.

GEORGE CHERRYHOMES, new missionary to China, and Miss Margaret Kennedy, candidate for China, were married on Dec. 21, 1945, at Marquand Chapel of Yale Divinity School, New Haven, Conn., by Prof. Kenneth Scott Latourette.

Mr. and Mrs. Robert Lemmon, missionaries to Paraguay, sailed on Feb. 22 from New Orleans via the S. S. "Delaires," Delta Line. They were accompanied by Mr. and Mrs. A. J. Culler, of Cleveland, Ohio, who will spend some time in Buenos Aires and at other South American places.

John E. McCaw, national director of student work, is this year serving as secretary of the National Commission on University Work of the Council of Church Boards of Education.

Mrs. Edgar A. Johnston, recently returned from the Belgian Congo, died at her home, Pembroke-Corfu, N. Y., Jan. 24, after several weeks in the hospital. She had an attack of the flu while in the hospital, but death seems to have been caused either by a blood clot or a heart attack. The funeral was held at the Pembroke Church of Christ, Jan. 28.

Mrs. Johnston

Missionaries of the Belgian Congo who attended the January meeting of the board of trustees of The United Christian Missionary Society were E. B. Smith, Mr. and Mrs. H. Gray Russell and Mr. and Mrs. H. C. Hobgood. They remained over Jan. 17, for a conference on work in the Congo. Others of the mission staff who attended the conference were: Miss Martha Bateman, Mrs. Virginia Clarke, and Mr. and Mrs. Claylon D. Weeks.

The Congo missionaries were guests at a chop suey dinner in the home of Mr. and Mrs. C. M. Yocum while in Indianapolis. Mr. and Mrs. Virgil Havens and Mrs. W. R. Holder, former missionaries to the Congo, were also present for the enjoyable occasion.

Mary Beth, weighing seven and one-half pounds, was born to Mr. and Mrs. Malcolm Norment, missionaries to Paraguay, in Buenos Aires, Argentina, on Jan. 8.

Miss May Wilson, returning to her work at Aguascalientes, Mexico, left Riverside, Calif., Jan. 28, via Temple, Tex., for a few days.

Miss Elma Irelan, missionary to Mexico, left for the United States the last week of February.

Miss Florine Cantrell, also of the Mexican Mission, arrived at Los Haro, Mexico, Jan. 4.

The national and field staffs of the departments of missionary organizations and education of the United Society will meet in Indianapolis, Mar. 22-26.

The annual meeting of the directors of the Christian Board of Publication was held in St. Louis, Mo., Tuesday, Jan. 29. A banquet for all employees, staff, and directors was held the night before at a downtown hotel.

Dr. Lewis S. C. Smythe arrived in Shanghai by plane from San Francisco, Jan. 21. He went to Nanking and was in Chungking, February 2. He left San Francisco Jan. 11. The United Society cooperated with the China Industrial Cooperatives, Inc., in making his flight possible.

James H. McCallum sailed for Shanghai from Houston, Tex., on the SS. "Tillie Lykes" about February 7.

A cable, dated February 2, was sent by Miss Lyrel Teagarden and Miss Stella Tremaine from Shanghai. They left the States December 26. The cable stated that Miss Margaret Lawrence had arrived in Nanking from Chengtu in West China.

Mr. and Mrs. C. H. Plopper expected to sail from San Francisco about Feb. 15, on the American President Line for China where they will resume their work with the Nanking Theological Seminary.

Howard Holroyd, missionary to Mexico, and his son, John, were at Missions Building, Indianapolis, Jan. 25 and 26. They had physical examinations while in the city.

Miss Dee Yoho, formerly a missionary to Japan and more recently a Major in the Nurses Corps of the U. S. Army, has married Lt. Col. Allan Eldridge in Fayetteville, Ark., where they will live and study at the University of Arkansas.

The Commission to Restudy Disciples of Christ met at the Marott Hotel, Indianapolis, Jan. 21-23, with Dean O. L. Shelton of the Butler University School of Religion, presiding.

J. D. Montgomery has been named national director of adult work and Christian family life in the United Society's department of religious education. He has been acting director of adult work for a year and a half. Mr. and Mrs. Montgomery served as missionaries in Buenos Aires, Argentina, for about seven years. They also served in Puerto Rico for four years. His brother, Dr. Riley B. Montgomery, is president of Lynchburg College.

J. D. Montgomery

The Disciples Peace Fellowship, John W. Harms, Chicago, president, is seeking to raise $1,000 from Disciples for the Toyohiko Kagawa Thirtieth Anniversary Fund, "as a token of love and esteem and to aid him in his work of evangelism and relief." Gifts to the fund may be sent to the Disciples Peace Fellowship, 222 South Downey Ave., Indianapolis 19, Ind.

An army chaplaincy "first" during World War II was the entrance of Chaplain James R. Uhler into Rome, according to *The Chaplain*, publication of the General Commission on Army and Navy Chaplains. Chaplain Uhler, before entering the service, was pastor at Palmyra, Mo., Christian church.

Harvey Lord, national chairman of the United Christian Youth Movement, who was graduated from Phillips University and is now studying at Union Theological Seminary in New York City, introduced Capt. Harold E. Stassen on a CBS broadcast, Feb. 1, during Youth Week. Capt. Stassen, thrice governor of Minnesota, is president of the International Council of Religious Education.

Jeanette Russell, daughter of Mr. and Mrs. H. Gray Russell, Congo missionaries, was married to Forest B. Moore, Jr., in Frankfort, Ky., and now of the U. S. Army, at the Disciples House, Nashville, Tenn., Dec. 23. Roger T. Nooe officiated.

ta May Brown and Miss Ethel issionaries to India, attended Annual Short Course in Rural at Cornell University, Ithaca, nsored by the Agricultural Mis- ndation, from Jan. 4 to Feb. 1.

erbert L. Minard expected to hina about Feb. 15. She con- study the Chinese language in Calif., after her husband, form- f the *Front Rank* and of young literature for the Christian Publication, sailed for China imore in 1945. Mr. Minard is anghai, as secretary of young k for the National Committee M. C. A. They expect to re- anking when Mrs. Minard ar- hina.

Wyman is serving as south- gional evangelist for The United Missionary Society. He does vangelistic work in weaker nder the supervision of the na- ctor of evangelism. His most gagements have been at Aber- ., and Las Vegas, N. M. He is e of Phillips University.

W. Havens, mother of Virgil E. national director in the United department of financial re- ied at Kokomo, Ind., Jan. 29. s at Kokomo, Feb. 1.

Burns, director of girls' work at hristian Institute, San Antonio, ed to J. B. Hood, of Lubbock, . 11, at M. C. I., with Fred officiating. She concluded her M. C. I., Feb. 1, but will con- eside in San Antonio.

Mrs. Basil Holt, representatives ited Society to the churches in rica, sailed from New Orleans 3. "Alamaria Lykes," Feb. 13, own. He has just concluded a pastorate at First Christian Church, Maywood, Ill., of which church he is now the living link. Their two children, David, 18, and Marjorie, 16, will finish the school year at Maywood before going to South Africa next summer.

Miss Jessie Law and Miss Margaret Stainton, both students in preparation for work in Mexico, flew to Medellin, Colombia, from New Orleans, the middle of February. Mr. and Mrs. T. J. Liggett, new missionaries to Argentina, flew January 18 to Medellin for a year's preliminary study.

Challenging Aims

A SCHOOL of Missions is not particularly unique. However, when members recognize the work of the church as set forth in the "aims" of this particular school, the list should be passed on to other groups. Below are the aims outlined for First Christian Church, Lockhart, Texas. Achievement of these aims is next in order.

1. To determine if the church is awake to problems, social and economic, that demand immediate adjustment.
2. To learn what our brotherhood is doing in congested areas.
3. To better understand causes of "tensions."
4. To learn how Christians can cooperate with existing agencies that are relieving unfavorable living conditions.
5. To cooperate with all churches in our city in an effort to reach the strangers within our gates.
6. To envision the larger service of world Christianity and how we might serve it better in our local unit.
7. To try to grasp the truth that the gospel is to all people, of every race, color, or class.
8. To reach every church member through missionary education.
9. To instruct our young people in the missionary outreach of their church.

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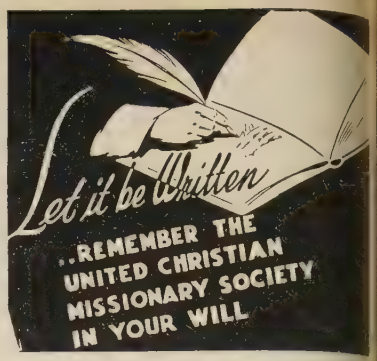
News Notes

Committee on War Services

Chaplain Robert Scott Returns from Imprisonment and Escape: A letter received on January 21, 1946, reads as follows:—"Chaplain's Committee, 222 Downey Ave.—While I am aware that there is probably no such committee as this, I trust you will forward this request to the proper group. Having just returned to active duty after being captured by the Germans in a parachute landing in Holland, escaping through Russia and returning to the U. S. via Egypt, Palestine and Italy, I have lost touch with most of the brotherhood as well as the chaplaincy. In 1943 I was presented with a portable communion set which saw much service both on maneuvers and in combat in Europe. However this set became a casualty in the same landing when I was captured. Are these sets still available? At present I am working in three small camps, none of which have a chapel, nor is equipment available for communion services in the branch camps. Is any of this equipmennt still being offered? I would appreciate any information or helps you now have for Disciple chaplains. I have not been in touch with you since September 18, 1944, the date of my capture. Thank you very much, Sincerely, Chaplain Robert S. Scott (Captain), Camp Somerset, Westover, Md." (Needless to say a field communion set and all other available equipment were shipped at once to this chaplain.)

Bayamon, Puerto Rico: "I am giving you the War Service picture as it appears at this time: Strange but true, we have more servicemen at McLean Conference Grounds than during the days of actual war. December has been the best month so far. We have had twice as many men, served twice as many meals and furnished five times as many with beds as during any month up to the surrender of Japan. This is due to: 1—The men have more liberty so can travel farther from their base: 2—Since families have largely ceased entertaining the men, feeling the war is over, more must be served by us. 3—Smaller USO's are closing. 4—The new replacements are coming and chaplains are making special efforts to attract these new men to us before other interests entice them and lead them in other ways. Puerto Rico will continue to have a large force stationed here so we will continue to need your help for our service to the men. C. Manly Morton."

Garden City, Kan.: Here the housing situation is paramount. No heat in the barracks, no houses or rooms in the city. Our church, alone in the city, is taking over the load of finding housing for the hundreds who flock in daily. Pastor, and Director of War Services call personally on hundreds of families and the response is quite gratifying.



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ners in the Land of Egypt

BER 16, over one hundred aries boarded the M. S. "Grips- e Jersey City Pier, beginning rney to various mission fields continent of Africa. Six of three children were going out ples of Christ Congo Mission. r. and Mrs. Walter Cardwell, . Ellsworth Lewis, Miss Agnes Miss Gertrude Shoemaker.

lood on deck by the rail, a ristians below began singing ne, All Love Excelling," and Take Care of You." The mes- e hymns was rich and mean- l of us.

pleasant voyage, filled with llowship with the missionary anded at Port Said and put frican soil. We went on to o find that we were faced with as to when we could proceed and on to Congo. And so in f Leviticus 19 we were "so- the land of Egypt."

r earliest discoveries in Egypt ll food and milk were germ- properly sterilized. It became at we needed some canned milk uffs, especially for our chil- went up the Nile. We also helmets and couldn't find any n we heard of a U. S. Army of us went out to see if we ome of the things we needed. t surprise I walked right into gene Murray, an old friend I when we were both preachers ppi.

Chaplain Murray arranged for to visit the camp. Two staff or us and soon we stood in an rick chapel in the middle of desert, about twenty-five miles t of Cairo. In a little while the Post Exchange, where, kindness of the Commanding were allowed to buy the canned milk, American boxed cookies, d fruit, and candy bars. We the sun helmets we needed. rmy Air Base and a friendly d come to our aid—had helped party of missionaries for their the Nile.

is happened, strangely enough, of the Moslem festival which to Christmas. And it was cer- ppy day for us. We returned l in the holiday spirit, grateful our needs had been met, and ady to go on our way to the God's work awaited us.

—WALTER D. CARDWELL.

---

rk upon marble, it will perish; k upon brass, time will efface ear temples, they will crumble but if we work upon immortal ve imbue them with principles, st fear of God and love of our , we engrave on those tablets which will brighten to all

—DANIEL WEBSTER.

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Book Chat

(*Continued from page* 21.)

and the emphasis which each makes person of Jesus. It is a good boo designed for popular study in the church. A proper study of this wor plies the use of the *Abingdon Bible mentary,* which, by the way, is the single volume commentary we have

A CASUAL reader of the fourth can see a portrait of Jesus quite ferent from that of the Synoptic— three Gospels. Modern scholarship to emphasize that difference and clarify the picture of Jesus given in W. A. Smart has made a substantial tion to the understanding of Gospel in his recent Emory lectu published as *The Spiritual Gospel.* generally agreed that the Gospel o was written at a much later date, in to defend the Christian movement certain heresies that had develope to present a picture of Jesus less sianic, Jewish, and ethical, than was current. The thought forms were congenial to the time and place when Gospel was written. It was an exam early Christian preaching, powerful ferent, and sometimes even at v with the message of the earlier Gospe

Books Mentioned on Page 21

THE TRINITY AND CHRISTIAN DO by Charles W. Lowry. New York, & Brothers. 162 pp. Price $1.50.

BEYOND PERSONALITY, by C. S. L New York. Macmillan & Co. Price $1.00.

IN HIM WAS LIFE, by Robert Beaven. New York & Nashville. don-Cokesbury. 189 pp. Price $1.5

THE SYNOPTIC GOSPELS, by Montg J. Shroyer. New York & Nash Abingdon-Cokesbury. 160 pp. Price per) $.50.

THE BOOKS OF THE LAW, by Wal Williams. New York & Nashville. don-Cokesbury. 160 pp. Price ($.50.

THE SPIRITUAL GOSPEL, by W. A. S New York & Nashville. Abingdon bury. 135 pp. Price $1.00.

Books Received

THE KEEPER OF THE DOOR, by Geor Sweazey. St. Louis. Christian Boo Publication. $2.00.

THE LIFE WORK OF GEORGE T Edited by David R. Porter. New Association Press. $1.50.

JUSTICE AND THE SOCIAL ORDER, by Brunner. New York. Harper & Bro $3.00.

THE LIVING BIBLE, by William C Bower. New York. Harper & Bro $1.50.

THE REVISED STANDARD VERSION O NEW TESTAMENT. New York. T Nelson & Sons. $2.00.

RAG'S OWN PICTURE BOOK. Los A The National Voice. 30 cents.

THOUGHTS FOR TODAY, by William lace Rose. Boston. The Murray $1.00.

TRIUMPHANT LIVING, by Nellie E. B Boston. The Murray Press.

LIGHT FROM THE ANCIENT PAST Archeological Background of the Christian Religion. By Jack Fu Princeton, N. J., Princeton Uni Press. $5.00.

A TREASURE OF HYMNS. Brief raphies of 120 leading hymn-writers their best hymns, by Amos R. Wells ton. W. A. Wilde Co. $2.00.

oss or Swastika

e Cross? Why not a swas-
What is the power of the
wastika? One is God. The
Jesus said, "I, if I be
ill draw all men unto me."
d up on a cross. That cross
nained a symbol of sacrifice,
promise and of eternal life.
qualities that draw men of
rament, color and culture to

eting of the World Sunday
ciation in honor of Bishop
ggrav, of Norway, one hun-
people, representing seventy
tions, knelt at the foot of a
would not have occurred at
any other symbol known to
f I be lifted up. . . ."
ians, it behooves us to hold
mbol of Christ in our lives.
way, and this only, that we
e to live peaceably and co-
among people of other cul-

s a "just and durable peace"
than to live peaceably and
y among peoples of other cul-

y in the light of the Cross
n see our brother clearly. It
the shadow of the Cross that
get our differences and know
love for all of us transcends
modes of worship. He died,
se who already believed. He
sinful men—for those who
n, for those who reviled him.
ss of death and shame he was
with understanding, pity and
"Father, forgive them, for
not what they do." Only
was divine could he have such
ng and pity for his enemies.
called upon literally to give
s upon a cross. We are not
hose who would press upon us
thorns. But the lack of the
e Cross in the creeds of men
t death and destruction upon
dren. In the days of chaos
upheaval, many, inspired by
hand, gave their "last full
devotion," working, fighting
alongside men of different
color. The true test of the
l in our lives is—can we live
with those same people now
ar is over, and the world is
ize and contact? If we would
in the world, if we would
in our hearts, we must look
to the Cross of him who said,
leave with you, My peace I
you. Not as the world giv-
unto you. Let not your heart
; neither let it be afraid."

AEANNA CHESERTON-MANGLE.

Love

an occupied land
here was misery and woe
til Christ came . . .
d Love dared grow!

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The paper and binding materia these books were bought when the clouds began to gather over Hollan 1939-40 it was still possible, in that try, to purchase good paper in amounts. The first edition of the Bible in Frisian, a language spok Frisia, a province in the north of land, was on the press before the wa gan but was not finished until Septe 1943. Frisian is the 185th langua which the entire Bible has been pub and is the latest to appear. So eager the people to have the Bible in own language, that the complete of some 50,000 copies has been sold

A new revision of the Dutch B also appeared in 1943. This book, available for the first time in the c language of the people, is in such demand that an edition of 30,000 was sold out twice over before it from the press. As there was no paper allowance the book could not printed.

The third publication, a Javanese Testament, was brought out in 194 with revised text, and the first to be published in roman type. Netherlands Bible Society, under supervision Bible work in the Nethe East Indies is conducted, was able to these books to Java before the Ja occupation. According to reports ing Holland the books were bought.

The last of the four volumes published by the Netherlands Societ a Sangir New Testament, the first plete New Testament to be print this language. It was finished in It was translated originally by Dr. S a missionary in the Sangir Islands, lie north of Macassar and south of danao, and revised by his son, Dr. F. Steller. The younger Steller was ing on a translation of the Old Test into Sangir when he died in a Ja concentration camp.

As a part of its war emergency gram, the American Bible Societ been supplying materials, for the uation of their publishing programs, sister Bible Societies which have crippled in their work by war cond

To the Netherlands Bible Society, still has on hand a stock of print bound sheets of certain editions Scriptures, the Bible Society is headbands, cases of lining, tubes of barrels of glue and cases of cloth.

—AMERICAN BIBLE SOC

gs and Thanksgiving

night of December 14, the of Los Felix, a rural com- Mexico, held their Harvest g Service. Don Miguel and d out their granary for the Thus we had a nice warm enough to accommodate the big sacks of corn and beans the walls of the room furn- ber of benches to seat the 70 e who attended, and were a nder of the fact that God lessed us with food in spite rainy season.

skets of ears of corn and lorned the front of the room. a part of the thank offering amilies of the ranch. These nd the money added to our ol offering for November and ll of which has been sent to ffering in Europe. Our offer- ed to $53.40 (pesos).

hanksgiving service, the pro- made up of hymns of praise, ng, a talk on "Our Partner- od," and the presentation of offerings. This ceremony was of a litany. Three children plate of earth, a flask of a basket filled with pump- ile, onions, and ears of corn. mbols of God's blessings were the congregation said, "We Lord."

rt of our service, a simple service for four babies of was held. Chole and Fernando ecious Fernando, Jr., whose the answer to many prayers. lost three babies at birth, so a joy to all of us. The other s were brought by parents not d. This presentation of babies rches in Mexico is just a sim- of Scripture reading and it the parents have an op- o manifest their interest in the raining of their children. It place of the baptism of the the Catholic Church.

back on a horse after the g service to Los Haro from along this beautiful valley the wonderful silver moon- a fitting climax to the evening hip. Such beauty and such compensations we missionaries unmentioned, but which come when we need them most to sh on in the development of which we all, you at home and field, have in partnership with

—Ruth Leslie.

s Potosí, Mexico.

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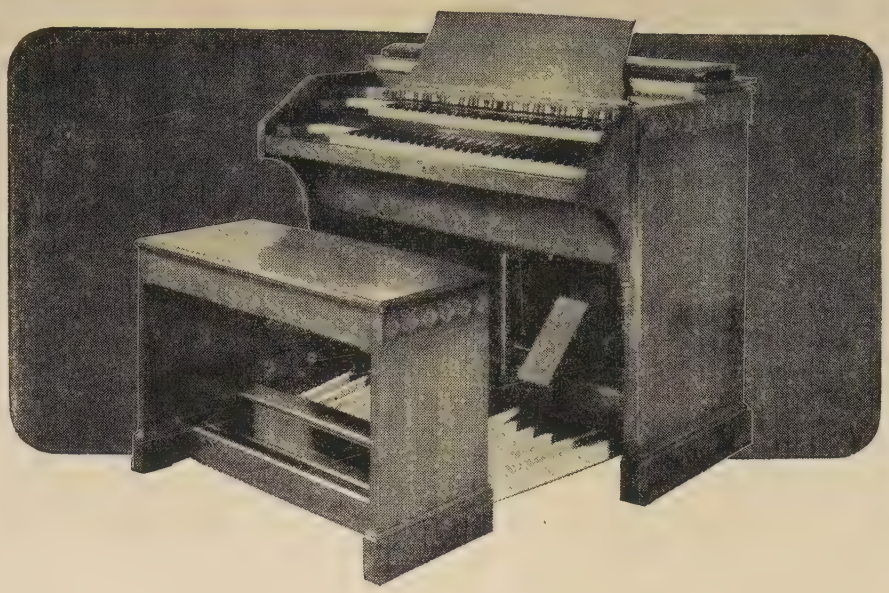

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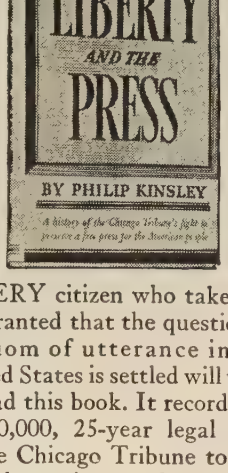

EVERY citizen who takes for granted that the question of freedom of utterance in the United States is settled will want to read this book. It records the $3,000,000, 25-year legal fight of the Chicago Tribune to prevent the setting up of precedents which might be used to compromise the rights guaranteed by the Constitution. Set forth is the history of the aggressive action to preserve freedom of utterance not for itself alone but for all the people—including those who attack the Tribune.

Bound in cloth; 108 pages; 6 inches by 9 inches. Price $2.00; by mail anywhere in the United States, $2.10. Order from your bookseller or the Chicago Tribune Public Service Office, 1 South Dearborn Street, Chicago, Ill.

Published by the Chicago Tribune

Relief Collection Center in Operation

By ROBERT G. SULANKE*

BLUE RIDGE COLLEGE was a small church college of the Church of the Brethren in western Maryland. When the war came, it went out of existence as a college. The Church of the Brethren established a Civilian Public Service Camp in part of it. Later, the Brethren made it their center for relief work. Located on a good railroad freight line, and having this pattern of work established, the campus became an ideal location for the United Church Service Center, of the Church Committee on Overseas Relief and Reconstruction.

Six tons of clothing and two tons of food a day make necessary the full-time staff of 120 workers. These are boys and girls, men and women of varying backgrounds. Some are local Brethren people. Some are Conscientious Objectors assigned to work at the center. Some of the girls are giving their time and accepting maintenance only. All are courteous and seem to live their Christian faith in this quiet and positive work of sharing with God's children.

The packages of used clothing are opened by two men who rip them open and pass the contents on to the sorters. These girls quickly divide the garments according to type—children, men, women—and pass them on to the long tables for checking. If acceptable, they are folded to fit the press which makes compact bundles of 100 pounds. Ten of these presses are kept in use. The bundles are wrapped in heavy waterproof paper, wrapping paper, and finally in a heavy cotton cloth. These bales are stamped according to contents.

*Minister, Govans Christian Church, Baltimore Maryland.

Clothing to be repaired is marked accordingly. Needles, thread and b are placed in the bundle. At fir menders were kept busy mending, bu the project is too large for them five per cent mending work mean pounds a day. Dirty clothing mean tra and unnecessary burdens, but laundered locally.

Diaper and shoe packaging are p the clothing project. Over 25,00 pers were shipped from the cente last week of January. One millio needed. Twenty-five per cent o shoes need to be repaired. Four time men keep this phase of the moving.

In another room bolts of new clo cut by electric cutters into simple d jumpers, trousers, blouses and s garments for children, 50 garment at one time. These are sent to groups for finishing, and when retur the center are shipped to relief ag overseas.

The food project is next in si importance. Two tons of food ar ceived each day from churches whe children have collected canned food. groups sending case lots, and from groups who have had large quantiti food custom canned. The food is ed, packed into wooden cases or s overseas cartons, and labeled for ment.

The making of 1,353 pounds o from contributed waste fats for purposes has won for this group 1945-46 Peace Award.

The collecting of heifers to be se Europe to replace the destroyed h has won great praise; 939 heifers, w more than $100,000, have been sent far, and the work is only beginning.

The destination of this life-giving terial is to designated pastors in countries of Europe. These men ar pointed and supervised by the Wo Council of Churches with headquarter Geneva, Switzerland. Shipments been made to Belgium, Holland, Fr Italy, Greece, Finland, Poland, Czechoslovakia. Other countries re ing supplies are China, Philippine Isl and Puerto Rico.

The work has become so great eleven new centers have been approv the CCORR. Four centers are no operation: New Windsor, Md.; Mod Calif.; 20 Warren Street, New Y N. Y., and 101 Pine St., Dayton 2, O The other nine centers will be opene soon as possible.

Many of us pray each day, gi thanks for the blessings in all of th sentials of life, and asking that a sin blessing be upon those less fortu That is good, but it is not enough there are so many concrete ways fo to share. Disciples of Christ had opportunity to give support to this u work during the Week of Compas

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	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1944-45	1945-46	1944-45	1945-46
Churches	$247,226.20	$277,507.37	$28,306.67	$52,613.72
Bible Schools	92,699.10	101,314.02	3,985.54	7,037.60
Christian Endeavor Societies	2,093.89	1,455.78	309.25	494.50
Women's Missionary Societies	117,541.84	117,896.87	2,271.77	2,847.24
Councils	132,204.70	148,499.56	2,513.71	9,883.49
Young Matrons' Missionary Societies	4,580.39	4,248.94	25.00	11.75
Guilds	14,619.25	14,796.47	176.50	314.50
Circles	1,433.64	1,551.28	50.00	138.19
Triangles	710.43	601.30	92.00	----
Children's Missionary Organizations	784.01	814.10	104.44	148.24
Unified Youth Groups	3,119.44	5,840.23	917.15	1,170.67
Unified Children's Groups	47.54	292.35	43.48	70.08
Individuals	16,098.15	12,753.08	12,326.28	31,391.21
Grand Totals	$633,158.58	$687,571.35	$51,121.79	$106,121.19
Missionary Organizations Totals	$275,041.24	$294,541.10	$6,194.05	$14,584.16

[1]Gifts applying on percentages.

[2]Gifts over and above percentages.

Gain in undesignated and specified gifts—$54,412.77

amonds, Diamonds, Diamonds

By HERBERT SMITH*

DS come from Africa—many . They come by the panful ketful. In fact, a large per e diamonds in the world first from the African mine, the ey, the African gravel and it. Beautiful things, costly very dangerous things.

e one sees a flash from a dia- woman's hand one can think, l be interested in Africa.'' diamond mines of Africa, f the ring, the wrist watch, ed necklace would be lacking its brilliance. The beauty of once it is cut and polished the right position remains the ages. Its inherited beauty from the soil and heart eflects and glorifies the sun- diamond dwells in its own economy of the world.

n beauty of the diamond was he diamond pipes, amid the of Africa. At that time it al beauty. No one had ad- The first finger and thumb the diamond from the mud ndled it as if it were a pebble bles, a small stone among

ry in the Belgian Congo since on furlough.

stones. It was covered with the soil and gloom of the ages. Water would not cleanse it. Nothing but another diamond could clean it, polish it, or cut it. It was so hard that the hidden beauty and potential worth could not be made known to the world except by the hardness and strength of another diamond.

This means that before a woman can wear a diamond, that diamond must be cut and polished by skilled fingers and the long experience of clever men. If the diamond could feel we would say that cutting and polishing and cleaning was a painful operation. Man did not add to the beauty of the diamond. He only discovered it. When the diamond was first formed by the Creator it received its beauty.

Less than a hundred years ago the African diamond was unknown to man. The African people, born in the mighty continent, hidden in the forests in gloom and ignorance, were unmindful of the worth and beauty of the diamond. If they held a diamond in their hands it was just another stone. They did not see its beauty; they could not appreciate its worth. They lacked the opportunity of civilized people. What did we call them?—heathen, pagan, uncultured people, mere children living in superstition; and, of course, we should add, but do not, their unpreparedness was our opportunity. Their ignorance and our knowledge gave us the opportunity to take from Africa things of beauty while they still dwelt in the dim days of backwardness, and with minds and hearts not yet prepared to enjoy the beauty of a diamond or to understand the wonders of God's creation and the light of his gospel.

Many Africans still live in the gloom of the past. They have had a long dreary night. The Sun of Righteousness has had little opportunity to break the weariness of that long night. Ninety-eight per cent of the diamonds of the world come from Africa. Can we take and not give? Diamonds are physical things. In spite of their hardness they may dissolve in our material age. The people of Africa must endure forever. They are human and spiritual. They, like us, have the rights of immortality which God has ordained for all his children.

Diamonds come from Africa, but Africa lacks something much more precious than diamonds. What are diamonds in comparison to the gospel?

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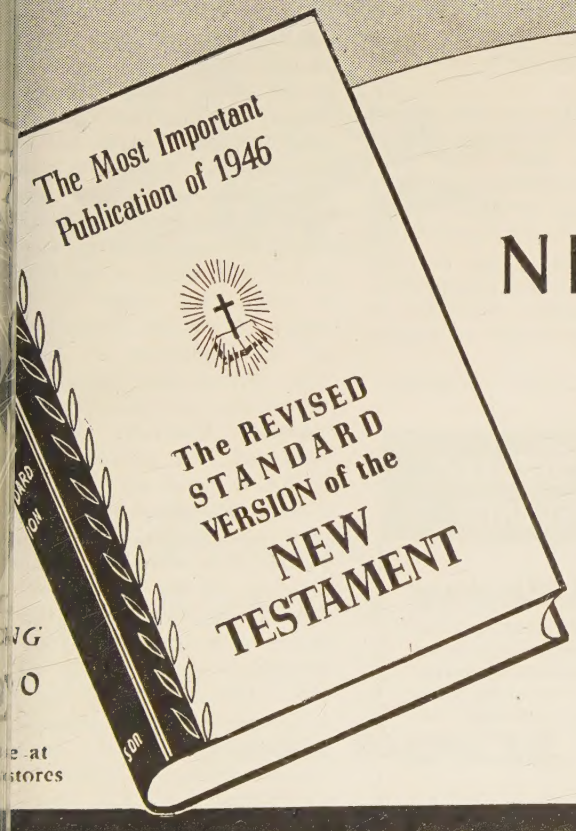

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The Tragedy of Hate

Congresswoman Helen Gahagan Douglas, addressing a gathering of Christian Youth at Christ Church, New York City, told the story of a woman who had gone to meet a train bringing some 1300 refugees to Palestine.

"She stood," said Mrs. Douglas, "with an old man waiting with tears in his eyes for a granddaughter, the only living member of the large family he had left behind him in Europe; with a physician whose wife had been gassed to death in Germany but whose son had somehow escaped and was coming to him; with hundreds of other tremulous, bereft human beings, waiting for some one miraculously rescued relative. Then the newcomers began to descend from the train—an orphaned girl from Italy, an orphaned lad from France, a youth who when asked from where he came, replied: 'What difference does that make? What matters is where I have come to, not where I've come from. I've come home.'

"He stretched out his hands in joy—and the woman saw the number scorched into his flesh—108223—his slave number in a labor camp. There were such numbers on the hands of all the 1300 newcomers; on the hands, too, of a little boy of six, who came shyly up to the woman and told her, in reply to her question, that he had come originally from a town in Poland. He was six years old and his eight-year-old sister was with him. 'She and I,' he said simply, 'are the only Jews left of all the thousands in our town. Just she and I.'"

A boy—with a mark of a slave burned into his flesh! Has Twentieth Century civilization come to that! Two little children—bereft of everything and everyone—the only members of their religion left in their town—the rest liquidated.

Anti-Semitic lies did it, lies nurtured by hatred, until hatred had accomplished its perfect work—murder. Well did St. John say, "Whosoever hateth his brother is a murderer."

—WILLIAM C. KERNAN.

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Last Column

Basic

Deep in darkest Africa, whe Allies have built airports in recen as emergency landing fields on th from South America to the Middl an army lieutenant newly arrive overseas made quick friends wi aged native. Trying to give the a lesson in basic English, the pointed to another native and "Man." The African repeated him, "Man." Pleased, the A pointed to a tree and said, "T "Tree," the native echoed. T plane flew overhead and the aviato "What?" The native looked in sky and said, "I'm not sure. I like a B-24, but it might be a B-2 From *The Negro Digest.*

"It is the duty of nations as w of men to own their dependence the overruling power of God, and voke the influence of his Holy S to confess their sins and transgre in humble sorrow, yet with assured that genuine repentance will lea mercy and pardon."

"A Little Child Shall Lead Th

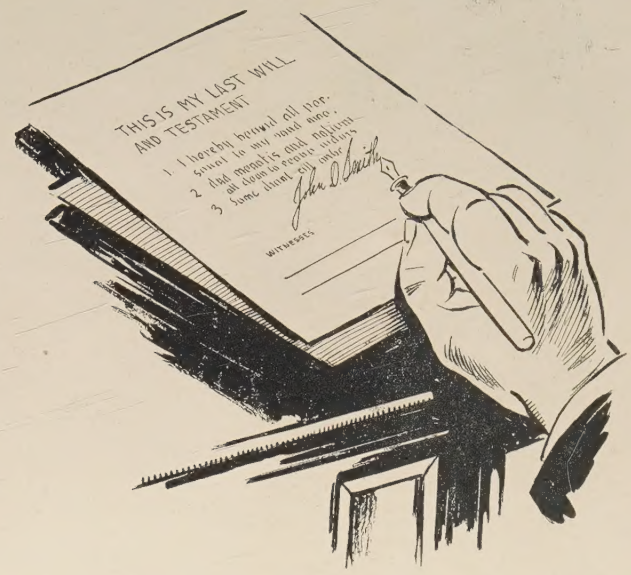
Steamboat was known to one half million readers of the Captain vel Comic books. But Steamboat more—and all because of a grou students from the Junior High S 120 in New York who belong to Y builders, Inc. Ever since the inc of the comic strip, Steamboat, a n Negro buffoon, had roamed the affording many laughs, but always own expense. Many Youthbuilders selves were comic book fans; on while discussing discrimination and could be done about it, they decid launch an attack in the field they so well. They called on the exe editor of Fawcett Publications and all the diplomacy at their com They started their argument by exp the merits and pleasantries of C Marvel. Naturally that pleased Lieberson, the editor. Then they ceeded to point out that Steamboat a Negro stereotype which tended to nify race prejudice. Mr. Liebers plained that white characters, too, distorted in the interest of humor. this the boys parried, BUT, white acters were both hero and villain. Steamboat was the only Negro strip. One boy played his trump he produced a huge plaque showin thicklipped, flatnosed, Steamboat ape-like stance, and added: "This the Negro race, but your 1½ readers will think it is." That mark. Mr. Lieberson had no com

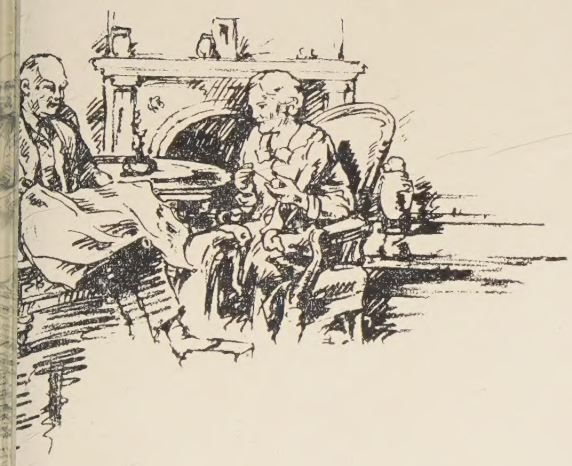
P. S. Steamboat is no more!

—MAEANNA CHESERTON-MAN

Where There's a WILL

There Is a WAY





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The church can build a new world with people who believe all men, regardless of race, tongue, and station, are the sons of God.

The church can build a new world with people who believe in the universality of the gospel of Jesus Christ; who conceive the world witness of their church as the means of world redemption.

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